

HELL-GATES OPEN

To all MEN:

* O R,

An Invitation to Persons of every Age,
Sex and Quality, to a Residence in
the Infernal Regions.

By *L U C I F E R.*

Illustrated with various diverting Stories and
Anecdotes; and embellished with Cuts, re-
presenting many Scenes in the Practice of
Vice and Iniquity.

The whole design'd to lash the Vices of the Age,
and to preserve Youth from falling into the
Snares of the Devil.

L O N D O N:

Printed for T. Fox, on Ludgate-Hill.

M D C C L I.

LUCIFER's Apology.

I Know very well it will be objected, that there is but little Occasion for giving myself the Trouble of writing Arguments and Persuasions to induce People to take up their Residence with me in the infernal World; I know too that the innate Properties and Inclinations of human Nature are such, as will effectually secure them a Mansion in my Kingdom, altho' I should take little or no Pains to solicit them to pursue the *laudable* Courses that will bring them to it. Nor is it less true that I have by my most indefatigable Industry and Application, prevailed on the far greatest Part of Mankind to become my Homagers and Votaries, by throwing Objects of Incitement in their Way, which, co-inciding with their natural Propensities, they have been led, as it were, insensibly to those Abodes which I had prepared for them. But tho' my Labours and Stratagems have been attended with abundant Success, and tho' most Men are ready and willing to assist me in my *benevolent* Designs which I undertake for their Sakes alone: Yet I consider that my GRAND ADVERSARY the SON OF GOD, in order to render fruitless and abortive all my Enterprises and Achievements, has endeavoured to prepossess the World with strange Notions of my inveterate Malice to Mankind, and that the eternal Ruin of their Souls is my sole and certain Intention. To which Purpose he has exposed many of my Wiles and Stratagems, abused my most zealous Votaries, and has used all the Powers of Rhetorick to prevail on my Subjects to withdraw their Allegiance from me their acknowledged Sovereign; and in order to secure their Homage to Himself, has promised invisible

Glories and *fancied* Crowns in the highest Heavens, to which, he tells you, he has made the Road plain and easy; but that in this World you must expect all Manner of Troubles, Afflictions, Want, Poverty, nay, that you must not flinch from Death itself, if his Honour is in Question.

Since this is the Case, and I am so vigorously opposed in all my Designs and Undertakings, since my Dominions have already suffer'd irreparable Damages from my potent Adversary, who is constantly inveigling my Subjects from their Allegiances by Promises of future Happiness, or frightening them from it by denouncing eternal Woes and Misery to those who shall persevere in a dutiful Obedience to me and my Government: I say, since this is notoriously the Case, does it not behove me to bestir myself, and endeavour to secure what little remains of those vast Territories I was once in Possession of? I could once boast myself a Rival to my omnipotent Foe in the Worship and Adoration paid me even by his own People. They *wisely* cast off the heavy Yoke with which he had long burthen'd their Necks; they were quite tired of the almost innumerable Ceremonies that He imposed upon them, and were weary of a Service that required such a daily Havock to be made among their Cattle for Sacrifices and Offerings, and the Precepts of his Law were so numerous, and at the same Time so strict and severe, that it's no Wonder they rejected them, and gave the Preference to the Rules and Orders which I enjoin'd them, which were perfectly adapted to their own Taste and Way of thinking, and I took Care to season my Worship with all the Pleasures that were agreeable to human Sense, nor mixed it with any of those Austerities which were practis'd in the opposite Religion. I gave my Votaries a full Swing to their Pleasures, and an unlimited Indulgence in the Enjoyment of their sensual Appetites; I indulged them

them in their Lusts of every Kind; nay, the very Rites I enjoin'd in the Solemnities of my Worship were so many Gratifications suited to their Genius and Inclinations. For this I had Altars raised to my Name, Priests were habited to officiate, Sacrifices were offered, and all imaginable Honours paid me. These were glorious Times indeed! and Multitudes became my faithful Servants and Followers, who are now enjoying the full Rewards of their unalterable Attachments to my Interests.

It would be too tedious to relate the prodigious Number of my Votaries, the Ardour of their Zeal, and the Fervency of their Devotion with which in all Ages, and in all Nations, as well Christian as Pagan, I have been revered and adored. The greatest Heroes have ever made their Conquests subservient to my Interests, and the Men of Renown rais'd themselves to the highest Pitch of Fame by the Acquisitions which they made to my Kingdom. Pleasures, Riches and Honours are at my Disposal, and I freely bestow them on those who most distinguish themselves in my Service. In this World, my Children are well known by their Grandeur and great Estates, or by the Voluptuousness of their Lives, and a thousand other Signatures which are so visibly engrav'd on their Foreheads, that there is no Possibility of mistaking them for the Subjects of my Adversary; and in the World to come, they shall find their Entertainment suited to their Capacities, and to the Zeal they have professed for my Interests here; for I proportion my Rewards to the Merits of my Servants, and the Degrees of their Services.

These Matters I have set forth, not merely as Incitements to encourage my dear Children and Pupils in the Prosecution of their various Pleasures and Pursuits; but to shew them the Necessity I was under of publishing this Treatise. It is easy to see how my Realms have been diminish'd, my Subjects seduced, and

and my Authority insulted, since the Promulgation of the Christian Religion, that Bane to all Pleasures, that Enemy profess'd to all the Delights of the Senses, and that Object of my eternal Hatred. 'Tis true, I have a very large Party among its Professors, yet even these are often so terrified with that Bugbear Conscience, which my grand Adversary has placed in their Breasts, on Purpose to frighten them out of my Service, that I am often at my Wits End to keep them steadfast and resolute in the Courses I have mark'd out for them.

I beseech you therefore, my precious Souls, to pay no Regard to this Scarecrow Conscience: Believe me, it will poison all your Pleasures, it will curb your Ambition, it will prevent your getting Money by the surest Methods, it will obstruct you in the Way to Preferment and Honour, it will be a continual Clog upon your Diversions and Amusements, and a constant dead Weight upon all your Enjoyments. You will always be in Fear, even in the Midst of your Delights, lest you should be guilty of some Excess; you must have a perpetual Guard over your Words, nay, even your Thoughts, that you incur not the Displeasure of Him who assumes this Authority over you. And is not this a miserable Slavery? He, indeed, assures you that *his Service is perfect Freedom*; but I appeal to your own Senses, whether a Man, who is under a constant Restraint can be truly said to be free? Or whether it is comparable to that unbounded Liberty in which I indulge my Pupils? I allow them the Gratification of all their Senses in the fullest Extent; I put no Restraint on their Appetites; and am best pleas'd when they give the fullest Swing to their Lusts of every Kind; and they may depend upon my Veracity when I assure them, that when Death takes them from hence, I will advance them to the most splendid Dignities and Honours that are at my Disposal, in the infernal Regions, which they shall certainly enjoy for ever and ever.

C H A P. I.

*Instructions to PARENTS in the Education of
their Children.*

AS on the Education of Children depends very much the Obedience which I am to expect from them afterwards; and as my grand Antagonist has been careful and circumspect in his Cautions and Advice to Parents on this Head, it behoves me to be as vigilant and assiduous to preserve and secure them firm and stedfast to my Interests, by instructing them in what Manner to give a Turn and Bias to the Minds, Passions, and Inclinations of their Children, while they are yet pliable and capable of any Influence.

But before I begin my Instructions to you in what Manner I would have you bring up your Children, it may not be amiss to hint to you, that it is my Desire that your Embraces be preceded by a Debauch, or at a Time when you have some foul and infectious Distemper upon you, which will be a Means of intailing it on your Children; thus their Bodies will be, as I would have them, sickly and weak, which gradually will bring them to be of an ill-natur'd and fretful Temper. When they are Infants, you must be careful to wrap them up in abundance of Cloaths, for fear of their taking Cold; feed them as frequently as possible, and with as much as you can force into their Mouths, and if they throw it up again, you need not mind that, but give 'em more still; for you can't imagine what Pleasure it gives me, to see the little Creature

so loaded with Victuals within, and Cloaths without, heave and pant for Breath, and even struggle for Life; besides, by thus over-loading the Stomach with a Superfluity of Victuals, it has another happy Effect, that is, it creates in the Child abundance of gross Humours, which, afterwards, I have frequent Opportunities of acting upon with admirable Success.

You need not give yourself much Trouble in chusing a proper Person to take Care of your Child; they are most of them under my Directions. Suppose the Child, by the Carelessness or Villainy of the Servant, should get a lame Leg, a squinting Eye, a Hump-back, &c. &c. why, it was only a mere accidental Thing, and will only subject him to the Scorn and Contempt of every Body, which, as he grows up, will make him morose and ill-natur'd, and out of Humour with every Body. I once had a Wench in my Pay (and I paid her well for her Service) who having the Care of a Child, in playing with it, toss'd it up and down so often, that it lost its Breath and dy'd in her Hands. All or any of these Methods tend mightily to promote my Scheme, and I shall be very chary of those who practise them. Perhaps some of my Friends and Well-wishers among you, may be of the same Opinion with a young shallow-pated Demon, who peeping over my Shoulders, and seeing what I had writ above, very officiously offer'd his Advice: "If my Opinion, said he, could have any Weight with my Prince, I humbly conceive, that your End would be answer'd better, if Parents were directed to rear their Children in a Manner that would render their Bodies hale and robust, which will make them capable of doing more Mischief in the World." But I know better; and by long Experience I am assured, that a weak, di-

distemper'd or mishapen Body, more easily receives and cultivates the Seeds of Envy, Hatred, Malice, and other favourite Vices which I sow in the Mind, than a Body which is perfectly free from any of these Disorders. I could give many Instances to prove this Assertion. What a deform'd Wretch was your *Richard III.* of *England!* and how eminently did he distinguish himself in my Service! Perverseness was the distinguishable Character of his Youth, as was Cruelty of his more advanced Age.

Pride, Malice, Hatred and Revenge are the favourite Vices I would have you Parents encourage in your Children, for they are useful to my Designs, and are the Bane of Society, and the more they are promoted in Infancy, the stronger they will be in more ripen'd Years. Thus, if the Child happens to fall down and hurt itself, you must be sure to beat the Thing upon or against which it fell, till it be pacified, nay, you must make it give you a Blow to beat it; if by any Accident it happens to be hurt by a Brother, Sister, or Play-fellow, let the Child beat them till they cry, or feign so to do; by this Means it will acquire a revengeful Habit, and learn to return an Injury Seven fold. It is a Custom with some Mothers and Nurses, when their Children have fallen out with their Play-fellows, and had their Revenge on them, of saying to them, *Come, you must kiss and be Friends.* But this Way I don't approve, for it teaches them to subdue their Passions; which is far from my Intention; and I shall be much better pleased to see you encourage them to be implacable, by exciting their Resentment, against every Thing or Person from whom it ever received any Hurt before. You will observe, as your Children grow up, their Passions will be stronger, and they will be continually teasing you

for almost every pretty Thing they see ; you must not scruple to gratify them in all their Wants ; thus by letting them have their Will, they will become absolute, and imperious to Servants. Sometimes, it's probable, they will desire Things that are not proper for them, you need not humour them in it immediately, but let them cry, rage and rave for a while, and at last let them have it ; thus they will learn to be stubborn and perverse, for you may be sure they will always behave in the same Manner upon the like Occasions, and will never yield, because they know if they persist they shall be Masters. Nothing delights me more than to see these Humours prevalent in Children, and the sooner they are initiated in them the better ; for they are excellent Foundations to build other vicious Habits upon.

When once you have suffer'd the dear little Rogue to gain a Conquest over *you*, his Parents, you may depend upon it, he will never submit to the Will of any other ; in Consequence of which, if any Body about him happens to affront him, he throws Knives, Forks, Stones, any Thing that lies in his Way to revenge himself. This Temper will occasion abundance of Disturbance and Confusion in your Family as he grows bigger, and will be the Source of much greater Calamities in Towns, Countries or Kingdoms, as the future Station of his Life may give him Opportunity. It's very likely he may want something of you, which is not in your Power to grant ; in which Case you may endeavour to pacify him, by promising him all the fine Things you can think of, as Plum-cake, Ginger-bread, a Hobby-horse, or any Thing he may fancy ; this will answer my Purpose as well as if you gave him an absolute Denial. If you should find it absolutely necessary sometimes to reprove him for doing amiss,
(tho'

(tho' indeed I don't desire you should) you must not tell him that if he does this or that he shall lose your Favour; no, no, for that will intimate to him that by obliging you, and studying to gain your Applause, ought to be the principal View, as well as the Reward, of all he does. You must rather tell him, that if he displeases you by doing what you forbid him, you will take away his new Hat, Ribbon, &c. or that you will give his Brother, or Sister the Plumbs, Tarts, Cheese-cakes, &c. which you intended for him. Thus he will gradually place his whole Happiness in fine Cloaths and gratifying his Appetites. If you would qualify him for my Service, and thereby entitle him to the Rewards which I have to give, and will certainly bestow upon every faithful Servant of mine, teach him betimes the Arts of Dissimulation, Equivocation, and Lying; for which Purpose your own Examples will be the best Incitement; or you may instruct the Nurse or Servant, who has the Care of him, to put little cunning Evasions into his Mouth, or pretty Excuses when he is catch'd in a Fault. If you hear him telling any notorious Falsties to his Companions, you need only laugh, and say to a Stander-by, *Don't you think my Son is an arch Lad?* If by Chance he should break a China Cup or Saucer, and then denies it, you must not reprove him for the Lie, but whip him soundly for the Mischance. This will effectually eradicate from his Mind whatever Reverence and Love he had for you, and in its room will settle a Dread and Fear of you; it will likewise perfect him in the Practice of Lying, since he don't see any Hurt come of it, and as it may, some other Time, save him from the Lash. Let it always be your Rule to beat him in your Passion; this will possess him with a sullen Stubbornness, which I love to see in Children, and

at the same Time shew him an Example, which you need not fear but he will imitate, whenever he has Occasion in the little Circle of his Acquaintance. You need not be very solicitous in the Choice of his Companions ; you need only countenance a vicious Turn of Mind in him, and he will soon chuse for Companions those that are as bad or worse than himself, who will contribute their Assistance, without your Help or mine, to settle in him the worst Habits.

Yet farther: If he learn of his Play-fellows *naughty Words*, as they are called, you are not to reprove him for it, but rather shew your Approbation, by saying in his Hearing, *Is not mine a brave forward Boy of his Age?* When he is diverting himself by tormenting and killing Birds, Flies, &c. and pulling and tearing them Limb from Limb, you may laugh at his pretty Actions; nay, you may tell him, you are pleas'd to see he can amuse himself so greeably, and at the same Time so innocently, since every brute Creature upon the Face of the Earth, either by its Life or Death, was made for the Use or Pleasure of Mankind. This will inure him to Cruelty and Hard-heartedness, which he will practise all his Life afterwards; the Hardships and Severities, which brute Animals suffer from their lordly Masters, will give him no Pain and Concern, and by this Means he habituates himself to treat unmercifully all of them that are in his Power; nor will his Pity or Compassion be the least moved at the most afflicting Scenes which are but too frequently seen among the human Species. I have no Patience when I see the Practice of some Parents, who, in order to insinuate into their Children a merciful Disposition, make use of their Hands to bestow their Charity on the Poor, either at the Door, or privately in the Neighbourhood, by sending their Benefactions by them. But from you I
expect

expect a different Behaviour. When poor Creatures are begging at your Door, send your Son to abuse and hunt them away, and to tell them that if they don't go that Instant, they will be forced with a Horse-whip at their Backs; you may tell them too that those Wretches are the Caterpillars of the Earth, who live only by devouring the Fruits of Industry, and eating the Bread of honest People. Pride may be instill'd into him, by making Comparisons betwixt him and others, as, how much finer he is than Mr. Such-a-one's Son; thus he will gradually learn to despise all Youths who are not so well dress'd as himself; you may likewise promise him, if he will stand quietly to be comb'd, wash'd or dress'd, or the like, you will give him a lac'd Hat, a fine Waistcoat, &c.

I now suppose your Son of Age to be sent to School; in your Directions to the Master how to behave to him, you must charge him to use the Boy very gently; that tho' he should not learn his Lesson, he must not be corrected; by which Means he will acquire such a Habit of Idleness and Indolence, that he will never afterwards apply himself in Earnest to any laudable Exercise. However, it's very probable Complaints will be made to you of his Perverseness, Ill-nature and Quarrels among his School-fellows, that he plays the Truant, and is guilty of many other Irregularities; no Doubt it will be expected you should reprove him for it, which you may do, tho' very mildly, and so he will think there is not much Harm in what he has done. In fine; let this be your constant Rule thro' the whole Course of his Education, never to give him the least Check in the Pursuit of his Pleasures of every Kind, nor restrain him in the Gratification of all his Appetites; however prejudicial to his Health, or the Peace of your Family.

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However, if notwithstanding all this, and contrary to my Desire, the Boy discovers an amiable Disposition, a happy Genius, and an Inclination to oblige you and improve his Mind, you must do all in your Power to pervert these good Qualities. To this End you must send him to a School, where he will pass three or four Years in learning the first Rudiments of the *Latin* Tongue, which if it should not suit with the sprightly Turn of his Genius, will give him such a Dislike, that, when the tedious School-time is over, he will immediately take to any Diversion, or join any of his School-fellows in the most mischievous Exploits. Pitch upon a Master for him who will use him with the most tyrannical Severity; this will be a certain Way to break his Spirit, sour his Temper, and give him a Disgust for Learning in general. Be cautious of sending him to those Nurseries of Youth where his Genius will be consulted, and where he will be taught the Liberal Sciences by the most gentle and easy Methods, and be instructed in the Rudiments of History, Geography, Philosophy, Astronomy, Navigation, &c. &c. which no doubt he would learn with Pleasure, as such Kind of Studies are generally agreeable to Youth; and he would be ready to employ all his leisure Hours in getting a farther Insight into them, which is far from my Intention, for I had much rather he would keep Company with those who would teach him bad Words and wicked Courses. Nothing vexes me more than when I see Youths sent to such Schools where they learn Piety towards God, and Benevolence to all Mankind; where their Morals are daily and carefully inspected, and their Conduct govern'd by such Rules and Directions as will procure them the Esteem of good Men; where they are made acquainted with Mankind, and Cautions given them to avoid the Evils and Errors which others have fallen into; where they

they learn, both from Precept and Example, a genteel Deportment, an agreeable Address, Freedom of Thought, and an Elegance both in Dress and Behaviour; where they are instructed, that PRUDENCE is the great Procurer of Happiness in this Life, and that VIRTUE will be their sure and infallible Guide to Happiness hereafter; in short, where they will be perfectly qualified to support the Character of a FINE GENTLEMAN, in whatever Station of Life they may happen to fill. A Character, of all others, I the most abhor, as it so nearly imitates that of the Angelic Order.

I shall now address myself to those Parents who make ado about what they call Religion; most of whom, have, indeed, the Form of Godliness, but, to my great Pleasure, are Strangers to its real Nature, and desire not to be acquainted with the Power thereof. — I will allow you to make your Child *say his Prayers*, Night and Morning, as soon as he can speak, nay, before he can utter his Words plainly, or can possibly have any rational Notions of what he is about. — But take this along with you, that my Meaning is not that you should learn him to *pray*, according to the true Import of the Word, which is, *to bless his Maker and gracious Benefactor for all the Mercies he enjoys, humbly petitioning him to supply all his Wants, with a perfect Resignation to his good Pleasure*: This is far from my Intention; it will be sufficient if you teach him only to huddle over a set Form of Words as fast as he can; thus you may satisfy yourself that you have done your Duty by him, and will induce him to think as he grows up, either that there is very little or nothing in Religion, or that only performing the Ceremonies of it, and an outside Shew and Profession is all that is required of him: This is the ready Way to make him a mere Formalist and a zealous Hypocrite, and

and I shall have but little Trouble to secure him in my Clutches afterwards. As he grows up, I advise you to make him learn long Chapters, Psalms, and Stories out of the Bible by Heart; no Matter whether he has a Memory or not; do you set him the Task, and if he does not perform it in the Time you appoint him, correct him severely for his Idleness, or at least abuse him with ill Words, and call him stupid Blockhead, a dull Ass, and the like; this will give him such a Distaste to the Bible, that he will hate it heartily ever afterwards. Of a Sunday, I shall like it very well if you make him read, or read yourself, some old, dull, heavy, religious Book, for an Hour or two at a Time, 'till he is quite tired and begins to yawn; you will see how rejoic'd he will be when it is over, and how impatient to get among his Play-fellows. In your Reading, make use of a peculiar, whining Tone, different from that in common Conversation, or in reading other Books, so he will think that a great deal of Religion lies in that Tone. It would contribute not a little to my Design, if the Parson you carry him to hear of a Sunday, had likewise the same Tone in his Prayers and Preaching; this will make such an Impression on his Spirits, that he will think himself wonderfully devout, whereas, in Truth, it is quite otherwise. But lastly, and as a Thing which I shall principally recommend to your Care, is, that you set him an Example of Hypocrisy, by letting him see, that whatever Regard you profess for Religion, it has no Manner of Influence on your Life and Conversation; that it does not at all make you more conformable to the Will of God, a better Master in your Family, more charitable to your Neighbours, or a more useful Member of Society, than others. You may assure yourself I shall be always ready to give you all the Assistance in my Power, and that my Advice and Counsel shall

shall never be wanting in the Furtherance of a Design, the Success of which I have so much at Heart.

You may observe, that in the Course of these Directions, I have supposed your Child to be a Son; they need but little Variation, if apply'd to a Daughter. 'Tis true, I can't expect a great deal of Service from their Activity, so long as they are of a tender Age; yet if their Minds are properly cultivated, they may prove very serviceable in propagating my Interests. Let Envy, Pride and Vanity (Vices to which the Fair Sex in general are subject) be early implanted in your Daughter's Mind. Then, as to the Management of her Body, in order to give her a genteel and fine Shape, you must give Directions to have her Stays narrow and to be lac'd on tight, which will pinch in her Waist; this will contribute greatly to spoil her Complexion, taint her Breath, raise her Shoulders, and make her always uneasy, and consequently peevish, fretful, and perhaps unhappy all her Life after. Let all her Enquiries be about Modes and Fashions, and her whole Concern and Employment be Dress and Pleasure. If she has a pretty Face and Features, you must set off her Person with all the Finery the Milliner can invent, or your Ability purchase, as if she was born only to be admir'd; and shew yourself pleas'd when you hear any call her *a sweet Creature, a little Angel, Princess, &c.* but little do they think what Gall and Bitterness are lurking in her Heart. She must likewise be instructed to keep Company only with her Mamma and the Ladies who visit her; that it is beneath her to be familiar with Servants, which would teach her to be free and affable to all about her, which would wholly contravene my Design in the Method I propose for her Education, which is, that she may have such conceited Notions of her own Superiority, as to abuse and insult those whom she has been taught

are her Inferiors, and to consider them only as her Slaves, and existing for no other End but to be at her Command. I have nothing to object to your sending her to a Boarding-School; these Nurseries here in *England*, generally produce me as fine Pupils as the Nunneries do abroad: There she will learn the most fashionable Licentiousness as well in Words as Actions, and the genteelest Ways of shewing her Pride and Affectation. You must furnish her with all Manner of Trinkets and Baubles, that by employing her whole Time in them, she may have none to spare for any nobler Pursuits. It makes me angry, when I see Parents giving their Daughters what they call a complete Education, by initiating them in the Principles of polite Literature and the most useful Sciences; instructing them that a modest and decent Behaviour will render them acceptable and agreeable to all; teaching them the most necessary Branches of good Housewifry which may be of most Use to them in future Life; and teaching them as much Prudence and Discretion as their tender Minds are capable of: This Method, I say, does not at all suit my Purpose; and for that Reason I must have them act quite the Reverse. To this End, it is my special Charge, that you give an unrestrained Liberty to all the Flights of their wanton Youth. Let not your Daughter do any fine Needle-work, for that may spoil her Eyes, nor any Thing else for fear of soiling her white Hands. Check not her Humour or Fancy in the Curiousness of her Cloaths however expensive they may be, but let her be as fine, or finer than her Superiors. Thus you will make her a pretty Idol, a mere Insignificant, and fit for nothing but to gaze at, whatever Station of Life she may afterwards come into; or else be a mere Tatler, a Gossip, a Flutterer, or Scandal-Broker. You may likewise, at a proper Age, send her to a
Dancing-

Dancing-School, a Place which is often of special Service to me, by corrupting the Morals of young Ladies who go there. But I shall here add no more, but leave them to the Care of an industrious Demon, whose Instructions you will find hereafter.

C H A P. II.

Instructions to YOUTH.

IF the Instructions I have given in the preceding Discourse have been exactly or pretty nearly observed in thy Education, I may assure myself, my dear Pupil, thou art sufficiently qualified to enter into my Service; I must therefore desire thy Attention while I conduct thee thro' the secret Paths of Malice, Envy, Ingratitude, and Treachery; I will also be your Guide, if you do but follow me, along the High-ways and more open Roads of Pride, Prophane-ness, Debauchery, Violence, Faction and Rebellion.

But all my Advice and Instructions will be to little Purpose, if thou do'st not diligently attend to and resolve to put in Practice the Precepts that I enjoin thee; and this Caution is the more necessary, as I know thou wilt have set before thee the pretended Beauties of Virtue, and perhaps be every now and then disturbed by the fancied Compunctions of thy own Conscience.

I now suppose thee to be about twelve or thirteen Years of Age, and consequently too old to be any longer under the Controul of thy Parents, especially if they pretend to lay thee under any Restraint in the Pursuit of thy Pleasures; for should you mind what they say, it's possible they may in Time dissuade you off from those Courses, and consequently to renounce the Service of me, thy infernal Father, and

so deprive thyself of those great Things which I have in Store for thee ; and design for thy Reward, when thou shalt have fill'd up the Measure of thy Services in this Life. My Advice therefore is, that you pay no Manner of Regard to any of their Persuasions or Remonstrances, but rather follow the Bias of thy own Inclinations, and the Dictates of thy own corrupted Heart. The Rewards which I promise thee are the most delectable thou canst imagine ; nothing less than a Life of Gaiety and Pleasure, and a full Gratification of all the sensual Passions and Appetites ; never trouble yourself about a FUTURITY, leave that for the Meditation of gloomy Spirits, eat up with the Spleen and melancholy Vapours. O! what Pleasure it would give me to see thee following my Instructions, devoting thyself wholly to Pleasure, and running the Course of thy Life, regardless of any Thing but the Fruition of thy Lusts ; that so when thou comest to close the last Scene thereof in Death, I may put thee in full Possession of those exquisite Enjoyments I have reserved for thee in my Kingdom : 'Tis, true these Enjoyments some have represented as no better than weeping and wailing and gnashing of Teeth ; listen not to such terrifying Suggestions, thrown out by my grand Adversary merely to frighten you from my Service ; or if you find them making more than ordinary Impression upon thy Mind, instantly banish such unwelcome Thoughts by reflecting, that thou hast yet a great many Years to come, and therefore needst not fear to take thy full Swing, and enjoy all that thy Heart can wish, or thy Eyes delight in ; it will be Time enough to renounce thy Pleasures when thou can't no longer enjoy them, and to repent of Sin, when old Age and Infirmities may teach thee more sober Reflections. Canst thou find in thy Heart, when so many gay Pleasures are inviting thee into the World, to shut thyself

thyself up in thy Closet, and employ thy sprightly Mind in a dull, heavy Round of religious Duties? This indeed may suit well enough with the gloomy Thoughts of a melancholy Constitution, to place Happiness in the Pleasure which flows from the Consciousness of an upright Mind. Canst thou imagine that thy Creator should place in thee Passions and Appetites, and give thee all Things richly to enjoy, and at the same Time restrain thee from the Enjoyment of them? Or, can it be truly said that thou enjoyest them, when thou art limited by the precise Rules of Reason and Religion? Leave such musty Lessons to those humble joyless Mortals, who have no Taste for the Splendors and Gaieties of this World, whose Ambition carries them no higher, than to the Prospect of a future State; such indeed may well enough content themselves to live within the narrow Bounds of Sobriety, Temperance, Chastity, &c. Virtue is not fit for the Practice of thy juvenile Years; thy active Spirit scorns such weak Restraints, and can easily o'er-leap those narrow Limits; it suits thee much better, like the Bee, to suck the Sweet of every Flower while it is in its Bloom, range thro' the enchanting Scene, indulge thyself at large, and never rack thy Thoughts about an imaginary Futurity.

Hitherto my Instructions have been in general Terms; I shall now give thee certain Rules how thou art to behave in particular Cases. When thou art sent to School, be sure to play the Truant as often as thou hast Opportunity, and herd with idle, rascally, black-guard Boys, wherever thou canst find any at Play. When thou art at School, let more of thy Time be employ'd in doing Mischief than in learning thy Book; exercise thy Pride and Ill-nature upon all Occasions; contemn and despise all those of thy School-fellows who are inferior to thee

thee in Rank or Fortune, and look with an evil Eye on those who are thy Superiors in these or any other Respects; hate those whose Talents are confessedly superior to thine, and whose Industry in the Pursuit of Learning has procured them the Favour of the Master, and whose Affability and courteous Behaviour has gain'd them the Love and Esteem of all their Companions; let such be the Objects of thy Malice, and endeavour by all the little mischievous Tricks you can invent, to ruin them in the good Opinion of their Friends; tell false Stories of them behind their Backs; turn every Thing you hear or know of them to their Prejudice, by putting wrong Constructions upon their Actions. Be active in stirring up Quarrels and Contentions in the School, by irritating the Lads one against another. Nor let the Master escape thy Malice, but be continually doing something to disturb him; and if he should correct thee for thy Misdemeanours, watch every Opportunity to be revenged on him; thus wilt thou be my dear Child, and my most lively Image. Whenever thou art among thy Companions at Play, cheat them by all the little Tricks you can think of; make no Scruple of saying any Thing true or false that makes for thy Advantage; and if thy Veracity is doubted, you may add an Oath or two to confirm it; and if any one offends thee, be it ever so slightly, load him with all the Curses thy Tongue can utter; thus shalt thou be rank'd among my most accomplish'd Reprobates; a Character, I assure thee, very much in Request among the Youths of this Age. If any one should do thee a friendly Office, give thyself no Trouble to make a Retaliation, but forget it as soon as you can, and instead of returning Kindness with Kindness, repay it with some Injury; but, if it should happen, that thou art obliged, tho' for the sake
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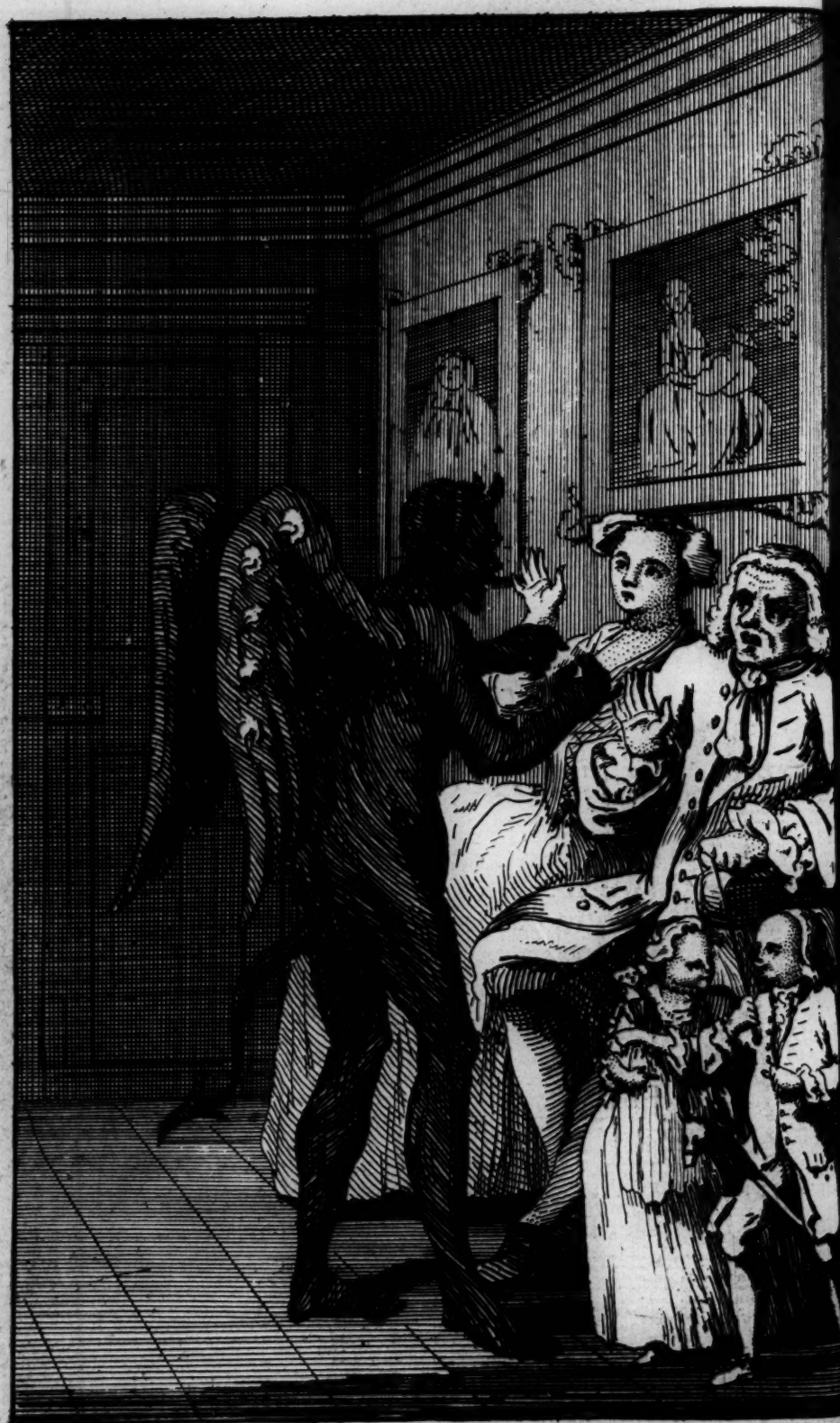
of thy own Interest or Reputation, to do a beneficial Act to another, be sure neglect no Opportunity of upbraiding him with it ever after.

If a Neighbour officiously complain to thy Parents or Master of any Mischief thou hast done him, for which thou sufferest the Lash, this I know will provoke thy Resentment; and you must study Day and Night till thou canst think of some Method to be revenged on him to the full; to which End, let thy Spite and Malice never rest, but be continually doing him some Mischief or other. Follow my Example, whose Delight is to destroy and confound all Order, Beauty and Elegance; let it be thy utmost Endeavour to ruin and desolate whatever carries the least Resemblance of any of these. Pursuant to this diabolical Disposition, if thou art in the Country, get among the Corn and Clover, trample it to the Ground; the more Mischief thou do'st, the better Sport; and get as many Companions as thou canst in such Exploits, and glory in being their Head and Leader on such Occasions. And for thy Encouragement assure thyself, that those Heroes who have been celebrated in Story, render'd themselves famous by Atchievements that did the greatest Mischief to Mankind. Imitate their heroic Examples. If those whom thou hast injured by such Practices, should resent it in any Manner, don't confess the Fault, and ask Pardon, or promise to forbear doing the like for the future, much less shalt thou make any Reparation for the Injury done; rather aggravate the Offence by abusive Language, and Repetition of the same Crime; never think of lessening, but rather of increasing the Grounds of Complaint. Destroy whatever is of use to Mankind that thou canst lay thy Hands on. Thou canst not do me a greater Pleasure than to see thee robbing Orchards, rooting up young Hedges,
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destroying Gardens, demolishing Flower-Beds, breaking off the Boughs of old valuable Trees, or cutting the Barks of those newly planted, or of choice Fruit-trees that they may wither away and die; poison Fish-ponds; choak up open Wells and Fountains with Dirt and Rubbish; let it be thy greatest Pleasure to do all the Mischief thou canst to thy Neighbours. Deface or pollute every Thing thou seest others take Delight in. If any Nobleman or Gentleman in your Neighbourhood has embellish'd his Parks or Gardens with curious Sculptures, omit no Opportunity to mutilate or impair them. But if thou seest any Thing among them remarkably beautiful, and peculiarly valued by the Owner, let that be the principal Mark to aim thy Mischief at, that it may no longer afford the Spectator the harmless Pleasure of beholding it, and that he to whom it belongs may be provoked to Rage and Passion; and to curse and hate his whole Species.

If thou livest in any large Town or City, thou wilt find Opportunities enough of displaying the Marks of thy destructive Temper, on the publick Buildings and beautiful Edifices that are in or near it; these thou may'st deface by breaking off the Corner Stones or other Decorations, whereby their Beauty may be blemished; for I have a particular Spite against every Thing that is grateful and magnificent, as it gives too great a Taste of Happiness; and I hope I shall find the same Temper in thee. If thou findest any curious Painting, foul it all over with Dirt; or see'st a Front of a House newly decorated, Pallisadoes finely wrought, Doors or Windows fresh-painted, let not a Night pass without a Visit from thy ruinous Hands. It gives me a vast deal of Pleasure to see so many Instances of truly devilish Dispositions in this great Metropolis; and
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if thou wilt pursue the same laudable Methods, thou wilt gain my peculiar Favour.

Thou art now, I suppose, arrived to the Age of about Fifteen or Sixteen. I will suppose too that thou art the Son of some Nobleman or Gentleman; therefore, very probably, wilt be sent to one of the Universities, the choicest Nurseries of my most hopeful Pupils, many of whose Governors are notoriously my Servants, tho' they are disguised in the Livery of my Adversary. How many have been sent there by their Parents and Friends, with the full View of improving the Minds of the Youths in every useful Science, and in all Parts of polite Literature, and of establishing their Virtue by enlarging their Knowledge? But my constant Care has been to disappoint their Designs, by employing my faithful Agents whom I constantly keep in Pay there, who are perpetually seducing them to the Practice of almost every Vice; such as Gluttony, Drunkenness, Whoredom, Prophaneſs, Swearing, and all other Debaucheries. If any come there with dissolute and debauched Characters, I never let them go away better than they came, but take the most effectual Methods to confirm them in their wicked Habits; so that when they return to their Friends, they discover themselves ten Times more the Children of Darkness than they were before. Perhaps thou do'st imagine that the College is a Place of the strictest Discipline, and that thou must be daily perplexing thy Brains with such Exercises as are designed to improve thy Knowledge. But thou needest not be over solicitous about this; if thou hast but an ingenious Servitor, he will take the fatiguing Part upon himself, at the same Time thou hast the Reputation of it; besides, it is beneath a Gentleman, born to a handsome Fortune, to puzzle his Head with the Languages, Logick, Mathematicks, Philosophy, &c. egregious Nonsense! fit only for Pedants, or such as

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intend to make a Market of their Learning. Do thou spend thy Time more agreeably to thy own Inclinations, and in the Evening summon thy Fellow-Rakes to thy own Apartment, or else go to theirs, where thou may'st be as merry as thou pleasest over thy Bottle or a Bowl of Punch ; toast the Health of thy Mistress, get drunk, curse the King, drink Success to the Pretender, and about three or four o' Clock in the Morning, when thou canst guzzle no longer, stagger to thy Chamber, and tumble into Bed ; and if the Bell rings to Prayers before thou art up in the Morning, thou hast nothing more to do than just to slip on thy Gown and Slippers, and go to Chapel, and when Service is over, away to Bed again ; thy Servitor will mind thy other Affairs, and guard thy Reputation from any Blemish. By way of Diversion, thou may'st sometimes take thy Companions out in an Evening, and range the Streets in Disguise, knock down Men, abuse Women, and breed Mobs and Riots wherever you come ; accompany with loose Women, who, it's very probable, will give you the foul Distemper, which, for want of proper Remedies, or the Ignorance of some Empirick in applying them, may pack thee off into the other World ; but give thyself no Trouble about that ; I shall only have thy Company a few Years the sooner : For, should'st thou be so lucky as to escape this fashionable Disease, yet the constant Irregularities of thy Life will soon end thy Days, so that sooner or later I am pretty sure of thy Company in my infernal Mansions. But be that as it will, if thou dost but head the Path I have just mark'd out for thee in thy Youth, I need be under no great Apprehensions of losing thee tho' thy Life should be prolonged to a very advanced Age ; for as thy Days increase, so will thy vicious Habits be the more confirmed, and in all Likelihood wilt induce others
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to follow thy Example; thus wilt thou ravish my very Heart, and I will prepare for thee a peculiar Mansion in Hell, where thy Reward shall be proportion'd to the Merits of thy Services.

When thou comest to the University, it's not unlikely but thou may'st be a sober modest Youth; if this shou'd be the Case, I must use other Methods to bring thee on gradually into the broad Way. This I shall do by introducing thee into such Company, and shewing thee such Examples, as will soon obliterate those good Seeds of Virtue which had been sown in thy Heart. At first indeed thou wilt be surpriz'd and shock'd to see a Place, fam'd for Learning and Piety, abound with all manner of Impieties and Prophaness; but as thou becomest familiar with the Persons there, thy Horror will insensibly decrease; and thou wilt find some of my Instruments there so very good-natur'd, that thou canst not find in thy Heart to give them a Denial, tho' a Compliance with their Request should lead thee into all manner of Debaucheries, 'till thou hast renounced every good Principle both of Morality and Religion; and will never heave thee so long as thou hast a Shilling in thy Pocket, or any Credit among thy Friends; and when both Money and Credit are gone, and they see thee considerably in Debt, they will then abandon thee to thy own ill Fortune, and thou may'st starve in a Jail, rob on the Highway, or hang thyself, it's all a Case to them, and they now leave thee to curse thy own Folly.

But it will be said, tho' the Youth in a College are so debauched in their Manners, and give themselves up to all Manner of Excesses; yet that the Seniors of it are Men of Gravity, Sobriety, Temperance, Frugality, and are exact Patterns of all the moral and christian Virtues: But 'tis all Disguise, Hypocrisy and Grimace, and there's scarce one in ten of them

but is as firmly attach'd to my Interest, as if he had took an Oath of Allegiance to my Supremacy. To convince thee of this, let me tell thee a merry Story of a venerable *Fellow* of a College in one of the Universities, who was remarkable for two Things, a great Stock of *Wit* and as great a *Stomach*. There was not a College in Town cou'd have a Feast but he was certainly there to furnish the *Table* with *Mirth*, and shew the *Keeness* of his Appetite as well as that of his *Wit*; for his Capacity of devouring was equal to his Talent of Humour; and as he *spoke* more than six, so he *eat* more than six that sat near him. At one of the publick Entertainments, he was observ'd after half an Hour's *Facetiousness* and *Gluttony*, just as the last Course was going to be removed, to seem very much concerned, and look with an unusual Melancholy; every one about him wonder'd at the Doctor's Gloominess; at last the Dean of the College, who sat opposite to him, asked him the Reason. ' Sir, ' answered he, I am very ill; I am exceedingly out ' of Order.' ' Dear Doctor, answer'd the Dean, you ' look well and rosy, your Colour is fresh, and you ' don't seem to have lost your Stomach! Mr Dean, ' reply'd our reverend Trencher man, however ' well my Looks may be, my Case is desperate, I'm ' not long a Man of this World: The Proof is ' too plain; for when I had my Health, I never ' din'd in this Hall, but before the last Course was ' removed, my *Circingle* fairly *touch'd the Margin* of ' the Table; you see, notwithstanding my best Endeavours at the Venison Pasty, I am now distant ' *full three Inches*; it is no Toucher, my Stomach ' fails, and I'm a gone Man.' ' Is that the Case, ' cry'd the Dean? Courage, Doctor, tho' you have ' not reach'd to a *Toucher*; for you must know we ' we have had the Table remov'd six Inches farther ' from the Bench you sit upon, and therefore instead
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‘ of losing *three Inches*, you have gain’d *three* in that
 ‘ prodigious Rotundity of Flesh.—O ho, is that
 ‘ the Business, it’s well enough then,’ answer’d the
 Doctor, with a Smile upon his Countenance, and
 immediately resum’d his Gaiety, drank his *two Bot-*
tles, and roll’d home to his Chambers with the ut-
 most Satisfaction and Complacency of Mind.

Well then, I think I may now reasonably suppose,
 that from such Companions, and such Examples as I
 have furnish’d thee with, thou hast, by the Time
 thou quittest the University subdued and quite wore
 out all those foolish Notions of Virtue and Goodness
 which thou broughtest there with thee, and that when
 thou leavest that Place, thou art a compleat and
 finish’d Rake.—Full of Spirit and Vigour thou comest
 into the World, which lies open before thee for the full
 Gratification of all thy Senses ; never trouble thyself
 about Consequences, but take thy full Swing in all
 the Pleasures and Enjoyments that thy Heart can
 wish ; be sure to make one at all Horse-races and
 Cock-fightings ; frequent Taverns, Play-houses, Balls,
 Operas and Masquerades ; here Vice and Folly are
 in their proper Element ; here thou may’st safely
 hunt in all the Purlieus of Wickedness ; here thou
 wilt find Game of all Sorts, and may’st pick and
 chuse thy Companions in any Exploit or Enterprize
 thou hast a Fancy to undertake. I know Beauty will
 be the chief Object of thy Pursuits, but herein thou
 wilt need a little of my Advice ; I would not have
 thee confine thy Embraces to the common Prostitutes
 of the Town, for they are already mine, and thou
 canst not make them worse than they are ; but if
 thou wilt render me true Service, use all thy Rhe-
 torick to seduce young Virgins, and when by fair
 Words, Oaths, Vows, the most dreadful Imprecations
 of Vengeance on thy own Head if you should
 break them, leave the silly deluded Wretches to their

own Fortune and the Misery thou hast brought them to; give not thyself a Moment's Uneasiness on hearing their Cries and Remonstrances; but when thou hast rifled one Flower, like the Bee, proceed to the next, and so on, 'till thou hast e'en glutted thy Appetite with the Numbers of innocent Creatures thou hast ruin'd; which, among thy Companions, thou may'st boast of as a Matter of most glorious Triumph. If you are assiduous in your Applications, you will rarely fail of Success; tho' indeed I have known some Instances where Girls have been so obstinately bigotted to their whimsical Notions of Virtue, that all the battering Engines I could raise could make no Impression on their impregnable Fortrefs. I will give you a short Narrative of one such Example, which I shall relate in the Words of the Lady herself, who made such a notable Defence against the most vigorous Attacks of her Lover. In a Letter to a Friend she gives the following Account of the whole Transaction.

My dear Friend,

I shall begin with telling you, what may surprize you, that what you once recommended to me as the only Method to true Happiness, has made me *unhappy*—a Love of *Virtue*—To explain this Riddle.—I have for some Time been address'd by a young Gentleman, in whom all Charms seem'd to meet for my undoing. His *Conversation* was genteel and engaging; his *Person* form'd to please, but his *Soul* fill'd with *Treachery* and *Hypocrisy*.—Such was the Man, who after frequent Visits and constant Pretensions to honourable Love, won so far upon my Affections, as to make me confess the Esteem I had for him. Scarce had he gain'd this Confession from me, but this artful treacherous Creature chang'd the Scene. At the next Visit he began a Conversation which surpriz'd me, for he ridicul'd Marriage as the Invention
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of *Priestcraft*, an *Imposition* on Mankind, and that *true Love* required no such *Ties*.——In short, with a great deal of Gravity he would have persuaded me to have yielded up my Honour.——Believe me, my Friend, this unexpected Proposal struck me with so much Horror, that I could not immediately make him any Answer; but when I had a little recover'd myself, I shew'd such a Detestation to his Discourse, and urg'd such Reasons against him, that he asked Pardon in the most submissive Manner, and own'd himself convinc'd of his Error. Pleased with the *imaginary Conquest*, I readily forgave him. Several Days pass'd, and nothing but the most solemn Protestations of *Virtuous Love* and Esteem were utter'd by him, 'till being alone with him one Evening, he endeavour'd to possess that by Force that he could not gain by *false Vows* and false Arguments; but I was again Conqueror, and Fool enough again to forgive him. If the most modest Behaviour and tenderest Expressions were a Sign of real Love, he for some Time shew'd it; but it was only to introduce another Artifice, in a Manner he hop'd to succeed. He own'd he thought Marriage the only solid Happiness, and desir'd I would give my Consent to have him. My Heart would not let me deny what I so much wish'd for; I consented immediately, and he fix'd the Day. We join'd Hands to make the Engagement more sacred. But as he grasp'd mine, looking eagerly on me, he cry'd, in a tender Tone of Voice.——Now, now, my Dear, we are in the Sight of Heaven actually Man and Wife; you have now nothing to fear on Account of your Virtue; for what before would have been accounted your Dishonour is now become your Duty. Deny me no longer those Pleasures which now I have a just Claim to, and which I will ever repay with mutual Love and mutual Constancy, or may Heaven pour on me all the Curses.

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Here I interrupted him and bid him not call for Vengeance on his Head ; *I see, Sir, said I, your Design, and that you are not shock'd to desire Heaven to be a Witness to your Falshood ; you design not to marry me, for wou'd you think me worthy to be your Wife, when you had found me wicked enough to be your——What I cannot name to you——No, Sir, you are base enough to be bent on my Ruin, but at least it shall be innocent. I have been weak enough to confess I lov'd you, I do so ; but unless you intend to perform your Promise, never see me more ; I shall bear the Pain of losing the Man I esteem, but never can the Loss of my Virtue.*——On this he protested his Pretensions were still honourable, and that I should soon be convinced they were so. We parted, I in Hopes of being happy, he with a Design never to see me more, for the next Morning he sent me the following Billet.

Madam,

Your Notion of Virtue and mine don't at all agree ; nor do your Sentiments about Marriage ; in Compliance I gave up the Argument ; but here I shall take the Liberty to tell you I never intend to *Marry*, therefore you'll be troubled with no more Occasions to shew your Virtue to (once)

Yours, Luciano.

This was a precious Youth, and as I found him so forward in my Service, I made him ample Amends for this Disappointment, and gave him Success with several other young Tits afterwards, whom he seduc'd to his Arms and brought to my Service, who prov'd of excellent Use in ruining many a heedless Youth, in Revenge for the Injury that had been done to themselves. This Method I have pursued with vast Success, and by playing the younger
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Part of one Sex against the other, I have secured a very great Interest in both. It's true, I meet with many a Rub in my Dealings with Mankind, and am often flung out of the Saddle when I have thought myself the most securely mounted ; and since I am got into a Vein of Story-telling, I will relate one which will give a pretty true Picture both of Virtue and Vice, and shew how I was once foil'd when my Expectations were rais'd to the highest Pitch, and while I was endeavouring to punish one for an obstinate Perseverance in Virtue, I lost a most zealous and useful Servant, who turn'd Profelite to her Interests at the very Instant I thought to have had him in my Clutches. But to my Story.

Amanda was the Daughter of Sir *Jasper Traffick* a Merchant of *London*, whom Fortune and Industry had from small Beginnings made rich. She was a Lady rather of a sedate than gay Disposition, and rather agreeable than a complete Beauty. Her good Humour and her great Fortune were sufficient Charms to recommend her to any one for a Wife, tho' her Person might not be so engaging, as to procure her many Lovers for the sake of Love. Among several Gallants who made their Addresses to her, Mr. *Rover*, whose Father was very intimate with Sir *Jasper*, was the best receiv'd. The old Gentlemen soon agreed on the Terms, and the Nuptials were consummated, *Amanda* bringing her Husband 20,000 *l.* and he settling an equivalent Jointure upon her. As this Marriage was a kind of *Smithfield* Bargain, rather than a Union of two Persons who were the most dear to one another, it is not to be wonder'd if there was a great Difference in their Temper. *Rover* was all Gaiety, Looseness and Extravagance, she all Gravity, Prudence and parsimonious. Nor did she obey her Father only in accepting him as a Husband, but taught her

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Heart to love him with a perfect Tendernefs. Her Husband, on the contrary, look'd on the Match as a Neceffity not Choice; therefore as he had no Love before Marriage, he could fcarce force himfelf to the Rules of common Civility after it. Within a few Months after they were married, the Fathers of *Rover* and *Amanda* both died, and left their Children to behave to one another as they thought proper, without any father Controul over their Actions and Conduct. Here was the Beginning of *Amanda's* hard Trials, which her Husband's foregoing Indifference gave her but too much Reason to expect. He now plung'd headlong into all the fashionable Vices and Extravagancies of the Age; his Life was one continued Scene of Revels and Riots. He was feldom sober, and as feldom refrain'd from Gaming. He was a Cully to all the Sharpers about Town, and when he had loft his Money abroad, he constantly came to take his Revenge at Home. His Wife was generally thought the moft proper Object, and he confequently us'd her with all the Inhumanity that his brutal Temper could infpire him with. *Amanda* bore it with Patience, and never return'd him an ill-natur'd Word, nor complain'd to her Relations who vifited her; but on the contrary fhe disguis'd his Faults, and gave him that good Character which fhe thought he would deferve. Gaming and Drinking were not Vices expenfive enough, but he muft run into that polite one of Keeping. From the moft infamous Part of the Town he felefs a Miftrefs, whom he maintained in the moft publick and genteel Manner. She appear'd like a Lady of the firft Quality, and fhone at the Play and Opera in Jewels once *Amanda's*. By her Nature this Creature was insolent, proud and wanton, fhe was falfe to him, yet he was fond of her; she

she quarrell'd with him only to make him buy his Peace with some extraordinary Present or other; for so bewitch'd was he to this Profligate, that he cou'd not forsake her, he wou'd have sacrificed every Thing that was dear to him to her Will. Whatever Regret, whatever Sorrows *Amanda* might know, she never troubled her Husband with her Reproaches, nor contradicted his Humour in its utmost Extravagance. When he came Home, she receiv'd him with open Arms, and with the utmost Gentleness repaid his Brutality.

By this extravagant Course of Life, his Estate was mortgag'd and encumber'd; Debts were every Day contracted, 'till they grew so numerous, and his Means of discharging them so small, that his Goods were seiz'd; himself arrested and flung into Prison. *Amanda's* Relations would have taken her Home to them, but she could not desert her Husband. She made herself a voluntary Prisoner, cherish'd him with kind endearing Expressions, and strove to pacify his Rage at his present Misfortunes. The Prison, and Despair of ever being freed from it, threw him into a violent Fit of Sickness, in which she attended him with indefatigable Diligence, and shew'd the same Concern as if it had been for the most endearing of Husbands. She wept over him, grasp'd his Hand, and wish'd with the utmost Fervency he might recover; tho' it would be only to give new Proofs of his Hatred and Dislike to her. This indeed made him somewhat relent; he own'd his Indiscretions in his Conduct to her, but at the same Time own'd he was convinc'd of his Folly when 'twas too late. The Physicians told *Amanda* his Life might be sav'd, but it must be by moving him into the Air, otherwise he would inevitably die. This was enough for the Love of *Amanda* to work upon; she immediately caus'd his

Debts to be enquired into, and found that if she cou'd part with her Jointure it wou'd entirely pay them off, and leave 'em about 50*l.* a Year to live upon. She takes no Notice of any Thing to her Husband, but disposes of her Jointure, and sets him at Liberty. Immediately he is remov'd into the Country, attended with his Wife and only one Maid-Servant, in order to recover his Health. It was now that he reflected on the Falshood of his Friends and Mistresses, and the Constancy and Affection of his Wife, who, notwithstanding all his Barbarities, retain'd her Endearments and good Nature; who nurs'd him and supported him in Prison, who preferr'd a Dungeon and Obscurity with him, to Pomp and Plenty with her Relations. Convinc'd with these Reflections, he tenderly embrac'd his Wife; assur'd her he was by her Conduct made a perfect Convert, and all the Proof he could give of his Sincerity was, to make their narrow Circumstances as easy as possible. I am well repaid, my dear *Rover*, reply'd *Amanda*, for all that's past by this tender Kindness; by what I've done I shall not suffer at all, if it can only make you think that I am worthy of your Love. Then embracing, from that Moment their mutual Happiness begun; he had Gratitude to love her as the best of Wives, she had good Nature enough to esteem him the best of Husbands. Heaven was not long before it rewarded such a Reformation in him, and so much Virtue in her. *Rover* within the Year had an Estate of 2000*l.* a Year left him by a Relation, who was charm'd at his new Manner of Life, and a Son about the same Time given him to inherit it. By this unexpected Acquisition of so splendid a Fortune, he shew'd his Gratitude to *Amanda*, by settling a much larger Jointure on her than she had dispos'd of to relieve him. Thus they now live in perfect
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Unity and Concord ; he an Example of Gratitude to the Men, she a strong Recommendation of Patience and good Humour to the Women.

Thus you see what Rebuffs I sometimes meet with in the Course of my Practice ; however, as I have many Strings to my Bow, I put them all to the Trial, before I entirely quit the Pursuit of my Game ; and it's great Odds but some or other of them have the desired Effect, as you may plainly see by the following Narrative.

To trace the Birth and Original of the Misfortunes of the once celebrated Subject of this Story, I must carry you back as far as *Edinburgh*, for there *Sally* was born. As to her Father and Mother, it's not very material to our Purpose to tell you who they were ; it's sufficient you know that they were People of some Fashion, but reduced by an unhappy Attachment to the House of *Stuart* in the Year 1715, and died without any Means to support their Children, who were obliged to be canton'd for their Subsistence on such of their Relations as would bear the Charge of their Maintenance and Education.

It happen'd to be the unhappy Lot of *Sally*, their eldest Girl, to be quarter'd upon an Aunt of hers, who kept the most noted Tavern in the City, known by the Sign of the *Cross-Keys* : This Aunt took a great Liking to her young Kinswoman, who had a very promising Face and Person, and gave her a very liberal Education. She soon grew up to be taken Notice of for her Beauty, and many of the young Nobility who frequented the House, were laying Plots to debauch her ; but her Aunt kept her out of the Way of all Temptations, and had a very strict Eye over her, not, as the Sequel shews, out of any very virtuous Principles, or any Aversion she had to the good old Cause, but lest the young Thing should bring her Wares to Market in a rainy Day,

Day, and prevent her from making a beneficial Bargain of so marketable a Commodity. However, she actually preached Chastity and Decorum to such Purpose to the young Girl, that she founded her in Principles, which gave her great Trouble to destroy, when she found it her Interest to read her Prayers backwards. For when *Sally* was just turned of Sixteen, a certain Duke, the first in *Scotland*, who lodged frequently at that House, took a great Liking to her, and proposed some Terms to her Aunt; which obliged the good Woman to prefer him to other Customers, who would have dealt with her for the same Goods; and consequently Miss had Directions to behave civilly to the Duke, and contrary to usual Custom, was sent on several Errands to his Apartment. She complied at first, as far as she thought, or had learned, that the Term Civility would extend; but when his Grace went beyond her Notion of those Bounds, she treated him pretty pertly, she refused peremptorily to go near his Room. This nettled her Aunt, who did not think, that the Pains she had taken to persuade her to guard her Honour, would make her such a Fool, as to withstand the Temptation of resigning it to so great a Man, and one whose Person and Address were so acceptable to Women of much greater Rank and Experience. She hoped that a Star and Ribbon would have so dazzled her Eyes, that she would have winked at the Loss of such a Toy, and allowed herself to be wheedled into noble Infamy, without being obliged to oppose her actual Authority. But she was mistaken, the Duke could not prevail, and all their Stratagems failed of giving him any Advantages over her; at last the virtuous Aunt was obliged to throw off the hypocritical Mask, and to use Arguments with her, to submit to her great Fate. She represented Honour, Grandeur, and Riches, as
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the Consequence of her Fall; and to strengthen her Resolution, pointed out many right noble Examples of the great Advantages of illustrious Prostitution. But *Sally* retorted the old Lectures she had formerly learned her, about Honesty, Virtue, Chastity, Religion, and all that, which put my good Agent greatly to a stand how to behave; but at last she was obliged to desist, and pretend that all she had said was only to try her, for *Sally* told her peremptorily, that she would complain to her Kinsman, one of the righteous Magistrates, who would have made an ugly Spot of Work of it, had her tampering come to his Ears. This obliged them to change their Measures, and give over persecuting her any more at her Aunt's House; but in about a Fortnight after, when *Sally* believed all was forgot, her Aunt desired her to go down to the Duke's Lodgings in the Abbey, in order to receive Payment of a Bill from his Grace's Steward.

The poor Girl complied without any Reluctance, and was rather glad of an Opportunity of seeing the Apartments, because she thought the Duke was out of Town, as he had not been at their House for a Week pass'd. When the Steward saw her, he had his Orders how to behave, and desired her to follow him into the next Room, and he would pay her the Money: But how great was her Astonishment, when she saw the Duke himself, and that the Moment she entered, the Steward went out and locked the Door after him! An universal Tremor seized her, and she was ready to sink upon the Floor, unable to utter a Word; when the Duke catch'd her in his Arms, and said and did all that Man could do, to bring a Woman to herself, and persuade her out of her Virtue at the same Time: She stood her Ground with great Courage for an Hour or two, but growing faint with speaking and strug-

struggling, his Grace prevailed on her to drink a Glass of very strong Cordial, which she says intoxicated her, and made her future Resistance more languid ; in the long Run, she submitted and was undone ; and from that Time complied willingly how and where he pleased, 'till she was brought to Bed of a fine Boy, which died soon after : It was impossible to keep it any longer a Secret, and so Miss's Character was blasted, and she was denied all modest Company, and went by the Name of the Dutches of *H——* Tho' the Aunt had made very handsomely by her Connivance at, and Contrivance of her Ruin, yet when the Duke grew weary of her, she was the first who upbraided her with her Misfortunes, and withdrew her Countenance and Support, which reduced *Sally* to the lowest Straits for a Subsistence ; at last, Necessity drove her to marry a young Fellow who was Drawer to her Aunt, which the foolish Woman thought such a Disgrace, that she never left off persecuting him 'till she had ruin'd him. She even found Means to have him charg'd with Theft, whipt thro' the City, and banish'd the Town. The poor Fellow, who was actually innocent, and found guilty only on presumptive Evidence, and by the Force of a Party in the Town Council, broke his Heart and died, and *Sally*, grown desperate, commenc'd Whore ; but knowing that her pious Aunt would soon find Means of transporting her, for the Exercise of a Trade which she herself had taught her, remov'd her Quarters to *London* ; where she commenc'd Orange-Wench in the Play-house, with the other Parts of that Branch of Commerce, and made a pretty good Figure for some Time ; and was taken from thence into Keeping by a Gentleman belonging to the Law, who had known her when Mistress to the aforesaid Duke ; but she had not been with him above

a Year before she tipp'd him a very warm Favour, and was set a drift in the *Strand*; where she liv'd a Winter or two, and then married a Coachman, who had saved two or three hundred Pounds at Service; but *Sally* helped the honest Man to drive himself, in a little Time, out of all he had, and when they were just at the last Extremity, she commodiously for him, drunk herself into a Dropsy, and slept fairly into the other World, there to enjoy the Rewards which I have in Store for all those who continue faithful to my Service to their Lives End.

Thus, my dear Boy, you see I am sometimes put to my Trumps, notwithstanding my long Experience and well-known Sagacity, in carrying my Schemes into Execution. Thou see'st likewise the infinite Pains I take, and the Means I use to inveigle unwary Youth into my Service; but observe too what Pleasures and Delights I provide for them in the Courses of their Debauches, such, I assure thee, as are not to be found in the Practice of the severest Virtue. What if thou hast, or shalt ruin many innocent Creatures, so much greater will be the Reward which thou mayest depend upon receiving at my Hands, as soon as thou arrivest in my Kingdoms. But suppose the worst, and that thou art suddenly taken off by Death in the Midst of thy Debaucheries, which I must acknowledge is no uncommon Case: I say, suppose this should be thy Lot, the Thoughts of which may very probab'y give thee a severe Check, in thy sober Moments, and vehemently persuade thee to take better Courses; Yet reflect, that thou may'st have seen many Instances of this Kind, that if thou lookest about thee, thou will see many who are grown old in Iniquity, and have, as it were worn themselves out in my Service, yet their Zeal for my Interests is still the same. Now tho' thou may'st possibly die in thy Youth, yet there

is an equal Possibility that thou hast yet many Years to come. In the mean Time, fear nothing, but flatter thy Hopes of many pleasant Days, and a thousand Scenes of Pleasure and Jollity which will court thy Enjoyment; enjoy Life while it is present, and never trouble thyself about Futurity; let the Misfortunes and Afflictions of others be thy Diversion, and the Cries and Oppressions of the Poor and Helpless the Subject of thy Sport and Ridicule; let thy Servants bear the Marks of thy Cruelty, and thy Tenants feel the Weight of thy racking Hand; let the Groans and Laments of those in Distress make no Impression upon thee; let Pity be a Stranger to thy Breast; if thou hast any Purpose to serve, make no Scruple of sacrificing thy Friend to thy Interest; nor of betraying the most sacred Trust, if thou canst be a Gainer by it; and lastly, let Religion be the constant Subject of thy Jest and Buffoonery, and the Profession of it the Butt of thy Ridicule; use all Means to bring the Rules and Doctrines of it into Disgrace, and blaspheme that Being the very Thoughts of whom make me tremble; and when thou canst do all this without the least Reluctance or Check of Conscience, then I am sure of thee. It's true, on thy Death-bed, some gloomy Terrors may possess thy Mind, and give thee dreadful Apprehensions of those endless Sufferings thou art just entering upon; but why should'st thou forestal thine own Misery by making thyself uneasy with the Thoughts of that which may be a great Way off? Let not the bare Imagination of such Things, interrupt thy present Course of Pleasures; Heaven is a great Way off, and who can tell what the Happiness is that is there enjoyed? Besides, it is quite out of the Mode to be anxious about thy Condition in a future State. Let it suffice, that when thou art dead, thy surviving Friends will be careful to have

have it inserted in the public News-papers, that on such a Day, thy Body was carried out of Town, and buried in GREAT FUNERAL POMP AND SOLEMNITY. And as a farther Encouragement, for the prevailing Consideration of five Shillings, thou may'st have an Eulogium bestowed on thee, fill'd with all the fine Qualities thou could'st desire, or the best of Men deserve. After a Life spent in the Manner I have here described, and thou perceivest thyself to be drawing near thy Dissolution, if there be any Remains of thy Estate yet unspent, or if by griping the Poor, or other oppressive Means, thou hast heaped up Abundance of Riches, in disposing of them by thy Will, thou art not to regard the Ties of Blood and Consanguinity, nor to mind the Obligations of Friendship, or the particular Services that have been done thee in the Course of thy Life, nor trouble thyself about relieving the Necessities of thy poor Relations and Acquaintance; no, no, this is not the Way to have thy Name remember'd with Respect after thy Decease; but thou must leave all thou hast to some Lying-in Hospital, or for the Maintainance and Support of Foundlings and Bastards; for which thou wilt have thy Name shine in Golden Capitals hung upon the Wall of a large Room, and have the Praise of SETTING AN EXAMPLE WORTHY OF IMITATION.

Having brought my young Gentleman thus far in his Journey, I shall now leave him to his own Conduct, and take a Step back, to give a few Instructions to my Pupils of an inferior Class. Perhaps, my good Lad, thou art bound Apprentice to some Trade. When thou camest to thy Master it's very possible thou wast a sober honest Youth, not strictly virtuous, nor much inclin'd to any Vice. At the Entrance of thy Apprenticeship, to be sure thy Father gave thee many wholesome In-

structions and Admonitions for thy Conduct and Behaviour in thy Apprenticeship, such as, *To be diligent and careful in thy Business; to be as much concerned for the Welfare and Prosperity of thy Master as for thy own; not to be gadding abroad on every frivolous Occasion; to submit patiently to all the Humours and Frailties of thy Master, making it thy daily Study and chief worldly Concern to please him; to spend thy Evenings, after thy Work is done, in a Manner that may be agreeable to thy Master, and advantagious to thyself, and never to associate thyself with bad Companions; in whatever Company thou art, never to mention the Transactions of thy Master's House, or his Business, no not even to thy most intimate Companion, because any Hints of this Kind may be attended with Consequences greatly to his Prejudice; not to expose, but rather conceal his Foibles and Frailties; never to neglect going to Church on Sundays, nor suffer thyself to be enticed to take thy Pleasure on that Day; never to wrong thy Master in the smallest Affair or of the most trifling Value; in short, to keep such a strict Guard on all thy Words and Actions as not to give the least Offence, and to be watchful against the Snares and Temptations laid to entrap unwary Youth: As these Maxims have a direct Tendency to destroy my Interest and Scheme, I must give thee such Instructions as may render them wholly ineffectual, and gradually draw thee into the Practice of quite their Contraries.*

Thou may'st indeed listen to what thy Father says, and seem to pay some Regard to it, but it need not make any Impression on thy Mind; rather flatter thyself, that as thou hast lived a sober Life hitherto, and none can charge thee with any gross Sin, there can't be much Danger of thy falling off now, and consequently that all these Cautions and Admonitions are quite unnecessary. I shall not think

think it needful at first to lay many Temptations in thy Way, that so by lulling thee into a fancied Security, I may draw thee on insensibly into the first Steps of a loose and disorderly Life. In order to which I will send some of thy Acquaintance, who shall ask thee to go and spend an Hour with him, for which thou must ask thy Master's Leave; as thy Friend is a good honest Heart, you cannot part 'till the Time is doubled that was allotted for thy Stay, and on thy Return, thou may'st alledge in thy Excuse, that he was an old Acquaintance whom you had not seen of a long Time, and that you could not get away from him sooner. When he calls again, perhaps thy Master may be gone out; he will ask thee to go and take a Pint or a Glass with him, which you may dispatch soon enough before your Master comes home. To be sure thou wilt remonstrate against this, and shew thy Unwillingness to incur thy Master's Anger; but he shall soon stop thy Mouth with the Argument, which I will put into his Head; such as these, *Sure you are strangely confin'd that you can't stir out one Quarter of an Hour with a Friend; I don't want you above two or three Minutes. Why, your Shop is a perfect Prison, and you are as much a Prisoner as if you was chain'd down to the Floor. Well, I would not be so miserably confined for never a Master in the World.* With such pernicious Notions as these shall he possess thy Mind, and inveigle thee from thy Shop, whenever he has a Mind to have thy Company; thus wilt thou be led into an Imagination that hitherto thou hast been a mere Drudge, and unreasonably denied the common Pleasures of Life. When by little and little thou art brought off from thy Guard, and prevail'd on without much Reluctance to comply with his Solicitations, I will soon bring thee acquainted with other

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Companions as good as himself, all of them my Pupils, idle, vain, loose and lewd Fellows; with these thou wilt be induc'd to spend an Evening for the Sake of making merry together; this at first shall have the Appearance of an innocent Amusement, but that it shall not long continue shall be my Care; for when once they become warm'd with Liquor, and their Spirits elevated, they won't stop 'till they are quite intoxicated, and if thou wouldest be reckon'd a good Companion, thou must run into the same Excess; and in this Condition wilt thou come home, and perhaps undergo the Chastisement of thy Master for it, which thou must resent so highly as to take the first Opportunity to repeat the same Offence. These boon Companions of thine, when they have proceeded thus far, will not stop here, but their next Exploit will be to carry thee to a lewd House; this they will pretend is a mere Frolick; to this thou wilt at first shew some Reluctance, but when they have prevail'd upon thee once, they will soon banter thee into a Repetition of it; and then the fond Caresses of those infernal Creatures who inhabit there, will soon be too hard for all the Opposition thou canst make, thou wilt lose thy Innocence, and quickly become fond of these Kind of Pleasures. The Transition from Drunkenness to Prophaneness, Cursing and Swearing, is so easy, that if thou canst be prevail'd upon by thy Compauions to be guilty of the former, thou wilt be apt enough to learn the latter. Thus when thou art in a Passion, canst thou shew the Excess of it better than by pouring out Curses and Imprecations on the Cause of it? Or, when thou assertest any Thing for a Truth (especially if it be something strange and surprizing) can't thou gain the Credit of the Hearers better than by confirming it with an Oath? And then, to rap out an Oath sometimes,

is so *genteel*, and so much in *Taste*, and adds such a *Grace* to Conversation, that thou wilt find it a very necessary Recommendation among thy Acquaintance. Besides, it will make thee look so much like a *Man*! which I know thou art very ambitious of being thought. This it is that induces thee to imitate every Thing thou seest in the most Profligate of thy grown up Companions. When they make Parties of Pleasure on a *Sunday*, thou must be sure to be one among them; for which thou wilt easily furnish thyself with a Reason, namely, that as thou art kept close to Business all the Week, thou may'st certainly have one Day to thyself. When thou hast once got a Habit of staying away from Church, and neglecting thy Bible, thou wilt then lose the very Means of Repentance, and I shall put thee in the List of my own Children. In following the Course I have here prescribed thee, thy Expences will run high, perhaps higher than thy Pocket Allowance can well bear; to remedy which, thou must set thy Wits to work to raise Supplies for thy Extravagancies. And thus must it be; thou must make free with thy Master's Money, or secrete his Goods and turn them into Money; this is the only Way that I can recommend to thy Practice, and which will be a constant Supply for all thy pressing Occasions, and it shall be my Care to keep thee from reforming or retrenching thy Expences. But farther, if thy Master has at any Time suspected thy wronging him, before he had Reason so to do; if so, this will be a pretty cobweb Excuse for acting thus: For, thou may'st say within thyself, since my Master has suspected my Honesty without any Grounds, I am resolv'd to give him Reason for it, for I may as well do the Thing and reap the Benefit of it, as to be thought guilty without Cause. When thou hast thus recruited thy Pockets, thou may'st
revel,

revel, rake, game and drink till thou hast spent all, and then use the same Method of getting a fresh Supply.

‘ Here I can’t forbear making a Pause, to congratulate myself, and to admire my own diabolical Art in enticing wretched Mortals so easily to the Practice of those Things, which are diametrically opposite to their real Interest and Happiness, and so manifestly, that, with the least Reflection they might see it themselves. What little ado have I to prevail on this and innumerable other Youths to run Headlong into everlasting Perdition, and for the Sake of a little transient Pleasure, to destroy all their temporal Interests and Felicity, shorten their Days, and ruin their precious and immortal Souls for ever ! What Pleasure does this my infernal Cunning give me ! I account it my peculiar Glory, and triumph in the Thought, that my Dominion over Mankind is so large and extensive.’ But to return to my Charge.

It’s very probable, my dear Child, that these Practices of thine will soon come to the Knowledge of thy Master, and thou must expect he will rebuke thee for it, at first perhaps in mild and friendly Terms, but your Reply must be cross and surly ; which will urge him to talk more sharply to you, let your Answers be the more pert and saucy, and I will be still at thy Elbow, and never fail to suggest such Lies as may be best fitted for the Occasion ; ’tis true, this will aggravate thy Crimes and make them more heinous ; yet if by this Means thou canst face down thy Master and bring thyself off, it’s enough. But perhaps thy Master, finding thee incorrigible, will complain to thy Father, who, it’s likely, will employ some grave and reverend Minister to talk to thee, which perhaps he will do in these or the like Terms: *Young Man, the Respect I have*
for



For your Father will not suffer me to be silent, when I see his Son so regardless of his own Happiness, as to leave the Paths of Virtue, Honesty and Integrity, merely for the Sake of gratifying his vicious Inclinations. How comes it that you have so soon banish'd from your Mind the Remembrance of your Father's good Example, and the wholesome Instructions he gave you? Tell over in your own Mind the Pleasures you enjoy, and compare them with those which naturally flow from a good Conscience and a Rectitude of Manners, and then impartially judge which of them has the best Title to thy Choice. Will the Former give thee a sufficient Recompence for the Loss of the Favour and Protection of thy best Friends and most worthy Acquaintance? Which of all thy rakish Companions can supply the Loss of one real Friend. Are not you sensible of the bad Consequences of Debauches? Have not you yourself felt, or at least heard your Companions complain of their Nauseatings and distracted Brains? What can induce you to prefer them to that Serenity of Mind and true Satisfaction, which result from the Consciousness of having done your Duty both to God and Man? Is it not the strangest Infatuation that can be imagined, to prefer Pains, Diseases, a broken Constitution, and perhaps a shameful and scandalous Death, which are the usual Consequences of a debauched Life, to Health, Ease, long Life and a good Name, which are generally the Concomitants of Temperance and a moderate Use of Pleasure. Is the empty senseless Rattle of noisy Rakes and scandalous Women, preferable to the Conversation of Men known for their Wisdom, Prudence and Experience? Let me add, that it exceedingly surprizes me, that you can take any Delight in prophaning the Name of that tremendous Being by whom you was formed, who is your greatest Benefactor, and from whom you receive your daily Subsistence. Would it not better become you to love, honour and serve him, to the

utmost of your Power, for his unmerited Favours to you? Is there no Reverence nor Fear due to that Omnipotent Being, who is not only able, but most certainly will punish you for your Offences against him, unless you prevent it by a timely Repentance and Reformation. No longer deceive yourself with vain Hopes and a false Security; no longer shut your Eyes against Conviction; behold the horrible Gulph that opens wide to devour you, if you proceed in the Course you are now in; part with your wicked Companions now while it is in your Power; avoid as you would a Plague the Doors of lewd Houses; reverence the Name of God; keep close to and be industrious in your Business, which will be the best Means of preserving you from Abundance of Snares, strive with all your Might to break your present Chains; be not discourag'd at the Difficulty of the Task, be but resolute and thou wilt certainly overcome. Think how it will rejoice your Father's Heart to hear you have forsaken the broad Road to Destruction which you are now in, and that you are resolutely bent on the Amendment of your Life. I leave you seriously to reflect on these things, with Hopes you will follow my Advice.

When he is gone, what ought thy Reflections to be upon this grave Lecture? I will tell thee:—*All this is mere Cant! idle Stuff! What! does he think I shall mind his religious Nonsense? No, no; I must ask his Pardon for that; I shall take my Pleasures now in my Youth while I have the Power to enjoy them. No body shall hinder me from taking my full Swing in all the Gratifications my Senses can enjoy.* These and such-like will be the Reflections that I will put into thy Head, whereby the Effect of such grave Lessons will be entirely frustrated, and all Hopes of thy Amendment absolutely disappointed. It's possible, that after such a Reproof, thou wilt have some Remorse, and that thy Conscience will at first give thee

thee some Disturbance, so that thou wilt begin some Resolutions to comply with the Advice given thee, however I will take Care that thy Resolutions be of no long Continuance; for the next Time thou comest among thy Companions, they shall laugh thee out of all thy good Resolves, and that so effectually, that thou wilt rush into all Manner of Vices with a greater Gust than ever, spending thy Money at any Rate, 'till thou hast none left, nor any Credit; then to prevent thy being thrown into a Jail thou wilt turn out upon the High-way, where thou wilt rob, plunder and murder, 'till the Measure of thy Iniquities is full, and thou finishest the Course of thy wretched Life at Tyburn, from whence I shall take thee to myself in my infernal Kingdom.

C H A P. III.

Instructions for those Darlings of mine who are ambitious of exceeding others in ENVY, MALICE, TREACHERY, REVENGE, &c.

VAST and worthy Services may you do me in the World, if you will but vigorously exert those hellish Endowments with which I see your Minds are so nobly enrich'd. Such as are possess'd of the above Qualities can never be happy themselves, and therefore it must be your constant Practice to make others as miserable as you can. To which End observe the Directions following: Whenever you see a strict Union among Brothers and Friends, you must make it your Business to break the Ties of such Friendship, and to set them at Variance. In Families, where you see Peace and Concord reign, let it be your Care to introduce Strife and Contention among them, by setting one

against another, by whispering false Reports and scandalous Stories in their Ears. Can you have Patience to see a Man and Wife enjoying all the Felicities of the conjugal State, which arise from a mutual Tenderness in each others Breast, without doing all in your Power to disturb their Tranquillity, by fomenting Animosities and Jealousies between them? When you hear in Company an absent Person well spoken of, you must hint something to his Disadvantage, and depreciate those good Qualities by which he has obtain'd a good Character, by giving a wrong Turn to the general Tenour of his Intentions and Actions, aggravating every Story which others have rais'd to his Prejudice; and be careful to suppress every thing that may make for him, and by significant Nods and Gestures, and half Words, insinuate, that he may be guilty of worse Things than you chuse to mention. By which Means an honest fair Trader, in the Height of a flourishing Business, may lose his Credit, and yet be ignorant of the Hand that has done him the Injury. I remember some Years ago there was a Trial in one of your Courts of Law upon an Action of Scandal, for Words spoken by the Defendant to the Prejudice of the Plaintiff. The Words were only these; *Mr Such-a-one has swallow'd a Spider*; Words, one would think, that carried but little Meaning with them, but being spoken upon Change, and in the Hearing of several Merchants who had considerable Dealings with the Plaintiff, they understood them as intimating, that the Plaintiff was on the Point of failing in Trade; upon which they and the rest of his Creditors, all at once, brought their Actions against him, and greatly distress'd him before he had Time to get in his Money and clear himself; which however at length he did, paid them all, and had Money to spare.

When

When he had got rid of these Embarrassments, he enquir'd from what Quarter this Storm arose that had given him this sudden Shock ; and at last found that one, who was his Competitor in Trade, had spoken the Words above-mention'd, upon which the Plaintiff brought his Action, and had a Verdict for considerable Damages. Thus you see what Mischief a Word seasonably spoken may do.

Your Relations and Friends you must use in the same Manner. But you will say, what ! must I treat my Friend ungenerously, who has done me many good Offices, and is ready to serve me upon any Occasion ? To be sure you must. You may indeed fawn upon him, and, if it be your Interest, you may make him large Professions of Friendship, but as to make him any Returns for the Obligations you are under, give yourself no Trouble about that, but rather take every Opportunity to wound his Reputation, yet so secretly that he shall not be able to perceive the Hand by which the Dart is thrown ; thus you will put it out of his Power to vindicate himself, or throw any Blame upon you. You can't imagine what secret Pleasure will arise from seeing him fretting and teasing himself for the Mischief that is done him, and his charging it upon others who are wholly innocent of the Fact. This is acting like myself, and I should the worst Ingrate if I did not acknowledge those for my dearest Children who behave in the same Manner.

Use all possible Means to disturb the Peace of the Community ; for which I will suggest to you Pretences enough ; to rail at the King is a popular Topick on which you may expatiate with great Elocution, and by sly Innuendo's and far-fetch'd Suppositions, you may ascribe to him all the bad Qualities that ever Man had ; take all Occasions to manifest your Aversion to his Government ; leave

no Stone unturn'd to seduce the Affections of the People from him to the Pretender to his Throne. His Reign would have too much of Peace and Tranquillity, if I did not sometimes work up such turbulent unsatisfied Spirits as yours to make him uneasy in his Throne, and the People murmuring and discontented under his Government. As to his Ministers, let no Opportunity slip of inveighing against them with all the Virulity your Malice can suggest; nor need you be afraid boldly to affirm, that from their ill Management alone proceed all the Evils under which the Nation groans. Whenever a publick Calamity is complain'd of, either in Time of War or Peace, lay it all at their Doors, which you may farther aggravate by roundly asserting, that they did or suffer'd this on Purpose, with the sole View of serving their own private Ends. But if it should happen that any notable Benefit should accrue to the Nation, you must ascribe it to any other Cause rather than to their Policy or Intention; thus by constantly opposing and finding Fault with every Measure taken by the Ministry, especially such as may be for the publick Benefit, the Wheels of Government will be made to run heavily, and oblige the Ministers to alter their Measures, and take such Courses as may be of infinite Detriment to the Kingdom. Just such a choice Spirit was my good Friend *Cataline* of old, who, to his immortal Honour, rais'd such a Sedition in *Rome*, and got such a numerous Party on his Side, by aspersing the Government under which they liv'd, and by which they were protected in the Enjoyment of their Liberties and Properties, that had it not been for the Vigilance and Eloquence of *Cicero*, they would certainly have overturn'd the whole State; the Consequence of which would have been, the City would have been fill'd with Murders, Rapes, and all Manner of Outrages,

rages; Blood would have ran down their Streets; all Law at an End, and consequently Justice for ever banish'd, and all Order lost in universal Confusion. This would indeed have been a noble Feast for my Eyes, and have glutted my Malice against a People who valued themselves on being more virtuous than their Neighbours.

If thou knowest of any Scheme set on Foot that may be of publick Advantage, whether it be by the Government, or by particular Bodies of Men, you must try all Means to render it useless and abortive; in order to which one effectual Method will be to spread a Report, that the Person or Persons engaged in it, have nothing more in View than to make a Jobb of it for themselves.

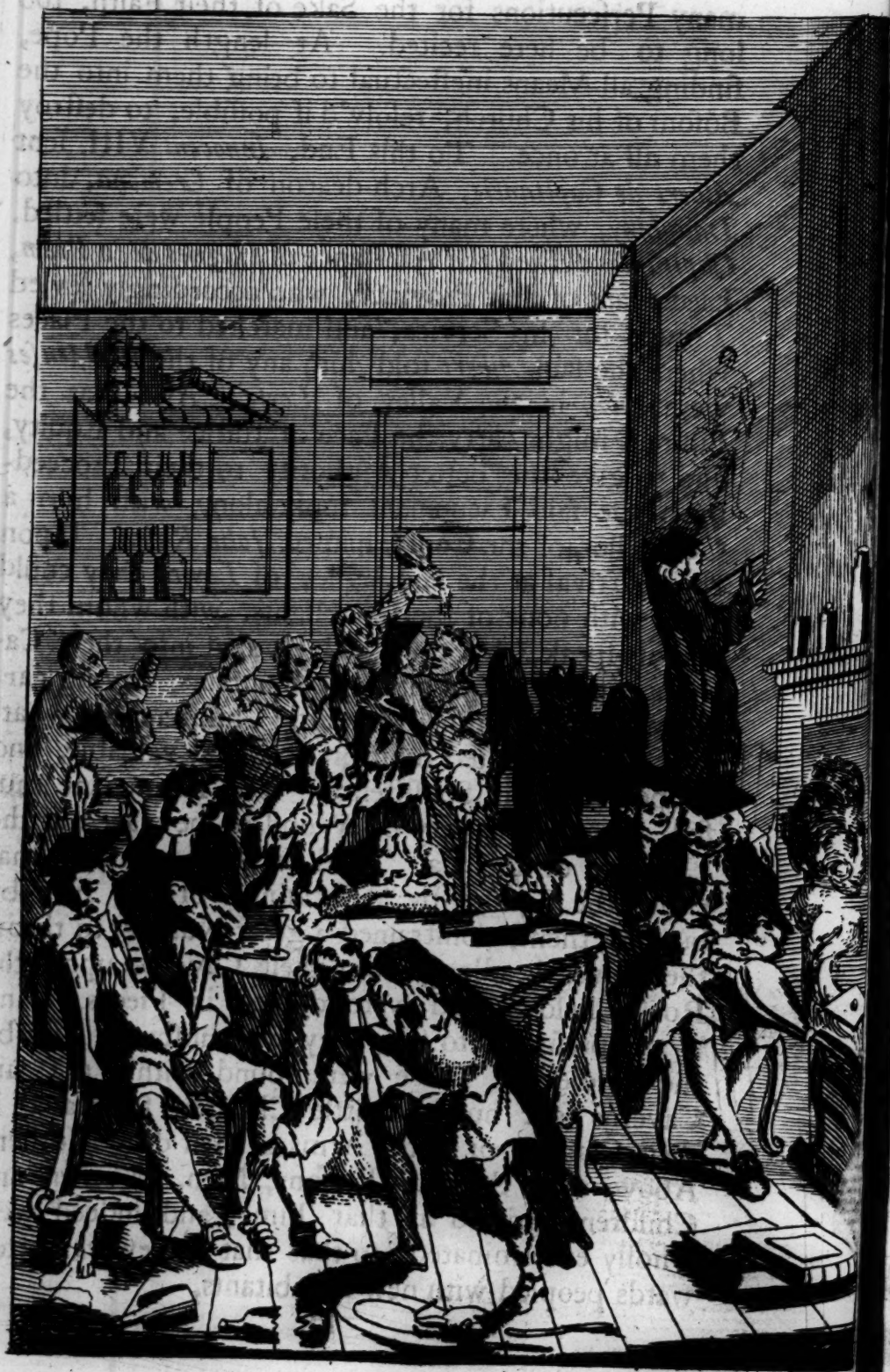
Let each and every one of you in your several Stations of Life employ all your Talents vigorously in my Cause.

For Instance; if thou art a GENERAL, thou hast a large Field for the full Exercise of every hellish Quality thou art Master of. If the Ministry have disobliged thee, either by keeping back thy Arrears, or giving too narrow Limits to thy Commission, it is but thy losing a Battle, and thou hast thy full Revenge as well on them as thy Country, which perhaps may be ruin'd by it. If any of thy Officers have offended thee, 'tis but ordering them on some desperate Enterprize, where thou art pretty sure they and the Parties under them will be cut to pieces by the Enemy. When thou art victorious, use thy prostrate Foes with the utmost Barbarity; this will provoke thy Enemy to the highest Degree, and will make them exert themselves with the utmost Resolution in the next Engagement; for be assured they will never be afraid of exposing those Lives which they foresee they shall lose, or be made miserable, if they have the Misfortune to be overcome. As thy
Post

Post advances thee to a very high Superiority over a large Number of Men, thou art at full Liberty, (which Liberty thou canst not make too great a Use of,) to treat thy Officers and Soldiers with all imaginable Pride and Haughtiness, give no Ear to their Representations of the Hardships and Distresses they may suffer; this will provoke them to hate thee, the Consequence of which will be, they will desert to the Enemy and fight against thee. If thou art avaricious, thou hast many Opportunities of gratifying that Passion; thus thou may'st license publick Stews, petty Ale-houses and Ginshops throughout the Camp; which, besides bringing in considerable Sums to thyself, will so debilitate the Men, that they will easily fall before their Enemies. Avarice will likewise instruct thee to deliver up Towns to be plunder'd by the Besiegers; and if the Enemy will come down handsomely, thou may'st send him Intelligence of the Resolutions in thy Councils of War, and of every Step thou intendest to take; and to prevent any Suspicion of such a Correspondence, thou may'st lose now and then two or three thousand Men in a Skirmish; so many Lives thou wilt consider as a Trifle, when put in Balance with the Riches thou acquir'st by such Means. If it should happen that thy Commission is to extirpate Hereticks, thou hast the finest Opportunity in the World to exercise all Manner of Cruelties; and the more barbarous they are, the more thou wilt be honoured and esteemed by my well-beloved Son the Pope, and those faithful Servants of mine, his Cardinals and Priests. I will give thee an Example or two by Way of Encouragement if it should be thy Lot to be employed on the like Occasion.

You must know that about three hundred Years ago, the *Waldenses*, who were professed Hereticks, and not to be reclaimed by fair Means, underwent
many





many Persecutions for the Sake of their Faith, too long to be here recited. At length the Pope, finding all Means ineffectual to bring them into the Bosom of his Church, resolv'd if possible, to destroy them all at once. To this End, *Innocent VIII.* sent *Albert de Capitaneis*, Arch-deacon of *Cremona*, into *Dauphiny*, where many of these People were settled. *Capitaneis* desired the Assistance of *Hugnes de la Palm*, Lieutenant of that Province, who accordingly levied Troops for his Service, and marched to the Places where the said *Albert* told him any of the *Waldenses* were, viz. in the Valley of *Loyse*. And that the Business might carry the Face of Justice and Equity, and to give the better Authority to their Proceedings, the said Lieutenant took along with him a Counsellor of the Court, named *John Rabot*. Upon their Arrival at the said Valley of *Loyse*, they could meet with none of the Inhabitants, with whom they might speak, for they had all fled into their Caverns, in the Tops of the Mountains, having carried with them thither their little Children, and whatever they accounted most precious and valuable, and proper for their Subsistence. The Lieutenant caused a great Quantity of Wood to be placed at the Entrance of the Caves and set Fire to it, so that either the Smoke by suffocating, or the Fire by burning them, constrained a great Number to throw themselves headlong from their Caverns upon the Rocks below, and were dashed in Pieces. And if any presum'd to stir, they were instantly slain by the Soldiers. There were found within the said Caverns four hundred little Children suffocated in their Cradles, or in the Arms of their dead Mothers. Above three thousand Persons, Men, Women and Children perish'd at that Time, and indeed were wholly exterminated, so that that Valley was afterwards peopled with new Inhabitants,

I will give you one Instance more, out of Hundreds that I could produce, of the Inhumanity of Generals when employ'd to extirpate Hereticks. In the Year 1545, the President *Opede*, Governor of *Provence*, declared War both at *Aix* and *Marseilles*, against the *Waldenses* resident in that Province; and the Troops being levied, and the five Ensigns of the old Bands of *Piedmont* joined with them, the Army marched to *Pertuis*; the next Day they went to *Cadenet*, and two Days after they began to set Fire to the Villages of *Chabriers*, *Pepin*, *la Molhe*, and *St Martin*, belonging to the *Sieur de Sental*, then a Child; where the poor Labourers were slain without any Resistance, their Wives and Daughters ravished, Women big with Child murdered, without the least Pity or Compassion. Several Women had their Breasts cut off, and after their Deaths their poor Children were starved, for *Opede* order'd that none should give them any Relief or Succour upon Pain of the Halter. They ransacked, burnt and pillaged every Thing they found in those Places, and left none alive, but those whom they reserved for the Gallies. *Opede* then order'd his Troops to burn the Villages of *Lormarin*, *Ville Laure* and *Trezemines*, on the other Side of the *Durance*. At his Arrival at *Merindol*, he found no Body there but a young Lad, named *Morisi Blanc*, a very ignorant and simple Man, who had surrender'd himself to a Solder, with a Promise of two Crown pieces for his Ransom. *Opede* finding no Body to exercise his Rage upon, paid the Soldier ten Shillings, order'd the young Man to be bound to a Tree, and shot to Death with Harquebusses, and commanded the Village, consisting of about 200 Houses, to be pillaged, burnt, and razed. There yet remained the Town of *Chabrias* surrounded with Walls, which they were battering down with

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cannon Shot. The poor People, who were shut up therein, to the Number of about 60 Peasants, told them, that they need not employ so much Power and Pains to batter them down, since they were ready to open the Gates to them, and also to leave both the Place and Country, and to go to *Geneva*, or into *Germany*, with their Wives and Children, leaving all their Goods behind them, only desiring that a safe Passage might be granted them. The Lord *Chabriers* interceded for them, that their Cause might be decided by a Course of Justice, without Force or Violence; but *Opede* getting into the Town, commanded the Men to be brought forth into a Meadow, where he caused them to be hewed to Pieces with Swords; the valiant Executioners trying their Manhood and Dexterity in cutting off of Heads, Arms, and Legs. He caused the Women to be shut up in a Barn full of Straw, and Fire to be put to it, where many Women big with Child were burnt. Upon which a compassionate Soldier having made a Place for them to creep out at, they were repulsed into the Fire with Pikes and Halberts. Others, who were found hidden in Caves, were brought into the Castle-hall, where they were most barbarously murder'd and massacred, in the Presence of *Opede*. As to the Women and Children that were found in the Temple, they were exposed to the Bands and Ruffians of *Avignon*, who slew about 800 Persons, without Distinction of Age or Sex. In the mean Time, the Residue of the Inhabitants of *Marindol*, and other Places, were pursued by *Opede* and his Army through the Rocks and Mountains, and forced to great Extremities and Distress. They begged him to give them Leave to retire to *Geneva*, with the Remainder of their Wives and Children. He replied, that he would send them, with their Wives and Children, to dwell with all the Devils in

the infernal Regions, so as to blot out the very Name of them from the Face of the Earth. This was a Hero according to my own Heart, and he is now enjoying the Rewards of his faithful Services in the hottest Corner of my fiery Kingdom.

If thou art a Commander in the Sea-Service, thy Post will give thee Occasions enough of exerting thy diabolical Talents of Pride, Malice and Revenge. Thou art to consider thyself as an absolute Monarch on the watery Element, and that all under thy Command are no better than thy Slaves, and bound to obey thy Will without Reserve. Thou must therefore think it beneath thee to take the Advice of thy inferior Officers, or even to consult them, any more than just for Form sake; let thy own Interest and the Gratification of thy private Passions be always principally in thy View, and still prefer'd to the Service of thy Country. If thou hast a Pique against any Fellow Commander, or Governor of a Town or Province, watch the Time of his Distress, either from an Enemy, or any other accidental Misfortune, then discover thy secret Resentment by denying Relief, and suffering him to perish by the Misfortune that has befallen him: What if, in such Cases, Thousands and ten Thousands of Lives should be lost, what is it to thee? Is it not better that even a whole Nation should perish than for thee to abate one Tittle of thy full Revenge for any Affront thou hast received?

If thou art a Merchant, thou hast it very much in thy Power to distress or ruin the Commerce and Credit of the Nation; which thou may'st accomplish by little mean Tricks and Artifices, clandestine Dealings, Frauds, and Impositions, which will bring *British* Manufactures into Contempt at foreign Markets, and throw a Slur upon the Character of the Nation in general.

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If thou art a Tradesman, remember that the very End of thy trading is to get rich; to which Purpose, thou must leave no Stone unturn'd, no Method untry'd to accomplish thy ambitious Views; let Gold be the only Object of thy Worship, and in so doing thou wilt worship me. But to be more particular in my Instructions: As to obtain thy Ends, thou must necessarily be guilty of many base Actions, thou must boggle at nothing, nor let any Scruples of Conscience terrify thee from pursuing thy Purpose. Let thy Actions, however base and disingenuous, be screen'd under a Shew of the greatest Integrity and Fairness, which will give thee a larger Scope for practising any Villainies or fraudulent Schemes thou hast hatch'd in thy Brain for obtaining thy Ends. Let Smiles sit in thy Countenance, at the same Time that thou hast Mischief in thy Head; and at the Instant thou art going to overreach a Man in a Bargain, let a pleasant Air appear in thy Face. Professions of Friendship for a Person is the surest Method you can take to cheat him out of all he has. If thou hast Commodities which others of thy Trade deal in, sell them as cheap or cheaper than they, but for such as are entirely in thy own Hands, exact the most exorbitant Price, even what Price thou pleasest, since the Buyer can furnish himself no where else. If thy Business is such as requires a Number of Workmen to be employ'd under thee, thou may'st save a good deal by reducing their Wages so low they can hardly live. Suffer none of thy own Trade, at least such as are in thy Neighbourhood to carry on their Business peaceably and quietly, but continually disturb them by Quarrels or Contests with them thyself, or by raising Disputes and fomenting Dissensions betwixt them and others; thou must never be at rest when thou seest any of them thrive and flourish in their Trade

Trade by fair and honourable Dealings; such a Sight must stir all the Envy and Malice within thee, and provoke thee to do them all the ill Offices in thy Power; nor must such good Examples prevail on thee to act with more Honesty and Integrity for the future, but on the contrary thou must resolve to double thy Diligence in making thyself Master of all the Arts of Fraud and Imposition. Make no Scruple of wronging thy nearest Relations and most intimate Acquaintance; let Father, Mother, Sister, Brother or Friend be of no more Account with thee than the greatest Stranger. Put no Confidence in any one, but rather be always in Fear that every Body intends to wrong thee; for how canst thou imagine that any will be faithful to thee, when thou keepest Faith with Nobody? Consider Money as the greatest Good in this Life, and the ultimate End of all thy Wishes; there let all thy Desires, all thy Ambition terminate; let every other Interest temporal or spiritual, be sacrific'd *to that*; and if it should happen that thou never obtainest the imaginary Good thou so eagerly pursuest, yet give not over the Pursuit, but follow the airy Phantom while thou hast Life and Means left, 'till Death snatch thee away in the Midst of all thy Hopes and most sanguine Expectations.

I shall conclude this Chapter with some wholesome Admonitions to all my Disciples and loving Subjects. Need I advise you, who already are so well inclin'd to give yourselves full Liberty to practise every base Quality you are possess'd of? I think not; for I know the Perverseness of your Nature is such, that you will want but little of my Instigation to give yourselves a boundless License in all Manner of Villainies; however, to refresh your Memories, let me remind you of some few Things which I would not have you by any Means neglect.

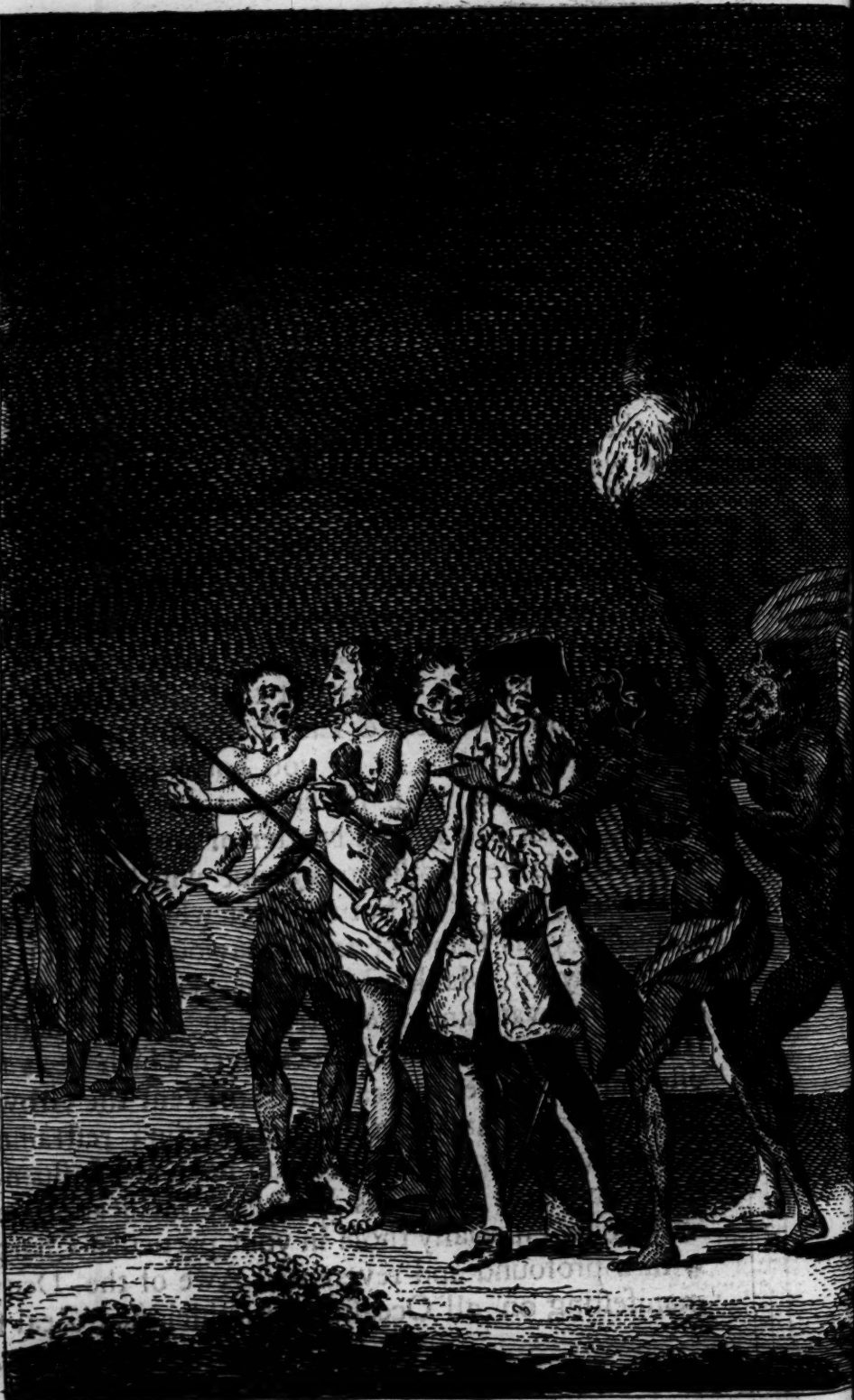
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In the first Place, you are to pay no Regard to the Ties of Nature, or to the Laws of the Land ; for by the one you would be too much restrain'd to the Duties of Love and mutual Affection, and by the other too much limited in the Practice of those Vices which I love to see you exercised in. Wherever thou see'st Order and Harmony subsisting, be it thy Care, either openly or by secret Intrigues to subvert and confound them. Set Parents and Children at mutual Variance between themselves. Raise Quarrels and Contentions among thy Neighbours, and encourage them to go to Law with one another ; and where thou see'st a sincere Friendship subsisting between Persons, do all thou canst to interrupt it ; excite Commotions and Riots among the People ; ridicule Magistrates, whereby thou wilt lessen their Authority and the Respect that is due to it. Let the Miseries of others be the Subject of thy Jest and Merriment, and make Sport with those who have been undone by thy Perfidiousness. Numberless are the Ways thou may'st find out to work the Ruin of others ; some thou may'st crush by Oppression, and others thou canst ruin by raising slanderous Reports, and propagating Lies and Hearsays to the Prejudice of their Characters, Persons and Families ; others thou may'st plague with Law-suits, and if thou canst not ruin them thereby, wilt at least have the Pleasure of giving them abundance of Trouble and Vexation. Thou wilt find no small Delight in making others as bad thyself, therefore let me advise thee to use every little Art to inveigle young Men into the Paths of Vice ; and as by aspersing the Characters of young Virgins, thou may'st ruin them entirely in the Opinion of the sober Part of Mankind, you must omit no Opportunity of flurring their good Names ; nor must you be less assiduous in vilifying and abusing People advanced in Years, which may be of use
to

to me in rendering their grave Lessons to Youth ineffectual. Take pleasure in blackening the Characters, and abusing the Persons of all such as are the Objects of thy Hatred, that is, every Body who is not one of thy Brothers or Fellows in Iniquity. Pursue with implacable Revenge every Injury thou receivest, whether real or only imaginary; and if thou canst think of no better Method, you may set Fire to their Houses, Barns, Stacks of Hay or Corn, nay, I give thee my free License to watch for their Lives and assassinate them in the Dark; so will thy Wickedness be complete, and the Rewards which I shall give thee hereafter, will be transcendant. These are the usual Effects of Habits and Inclinations implanted in the Minds of Children, before they are instructed in the Principles of Religion and Virtue, and such would ever be the Case, could Parents be persuaded to follow the Directions I have given them in the first Chapter.

And now, my dear Children, that you may not be terrified with the Punishments which my grand Adversary threatens to inflict upon you in the next Life, depend upon my Protection, and Resolution to defend you, to the utmost of my Power, against his Omnipotence. 'Tis true, HORROR, black DESPAIR, fierce racking PAINS, WOE unutterable, and *Terrors* still present and ever yet to come, thou art told will be thy miserable Portion hereafter; but give no Heed to such Threats; rather trust to my Word, which you may depend upon; I am always punctually exact in the Performance of my Promises, the Breach of which none ever yet could, or ever shall justly accuse me of; and I do assure you, that I will confer upon you the highest Honours, the brightest Dignities in my infernal Kingdom, namely, Thrones, Dominions, Principalities, Powers, &c. and moreover, to add to your Delights, I will give
you





you a full Prospect of this earthly World, where with Joy you shall see Millions upon Millions treading in your Steps, and following the Courses which you have taken, resolutely bent to bear you Company, and to share the same Rewards which I have in Reserve for you. One Thing I must confess (for I will conceal nothing from you) Envy will still haunt you, as Spectres do those Mortals who have been guilty of Murder, and with Regret you will see the Youth, who was the Object of your Mirth and Derision when you were alive, eagerly pursuing his real Happiness and aiming at true Glory, both which he takes the most proper Steps to arrive at. You shall see him dutiful to his Parents, and affectionately kind to his Brothers and Sisters, and in Return they all tenderly loving him. You shall see him retiring into his Closet, examining the State of his own Mind, scrutinizing his Actions, searching out his Foibles and Frailties, and impartially censuring and correcting what he finds amiss, resolutely breaking off those Habits which have the least Tendency to Evil; employing his Invention in planning Schemes for doing Good, and as intrepid in executing them; and as he grows in Years and Experience, taking a larger Scope for the Exercise of his Beneficence, till at length he extends them to the Good of all Mankind, at least so far as his Power and Influence give him Leave. With an *Envy*, almost equal to my *Vexation*, shall ye view him rendering ineffectual my most artful Endeavours to bring him into my Service, and carefully avoiding every Snare to entrap him, every Temptation I shall throw in his Way to seduce him to Vice. He makes a true Estimate of all temporal Things, and judges of them according to their true Value; he duely weighs and considers the Importance of this present Life, and when his Eye has pass'd thro' it, he takes an extatic View of the

Heavenly Kingdom he is hastening to, and to which his whole Aim is directed. He suffers not his Eyes to be dazzled with Gold, nor is he in the least affected with gaudy Titles, splendid Honours, or flattering Praises, an even and steady Temper bears him up to support with Constancy every Misfortune that may befall him, and gives him Resolution and Firmness to withstand every battering Engine that I can play upon him. With Envy shall you behold him worshipping his Maker with undissembled Piety; fervently blessing his Name, and gratefully acknowledging his Benefits, and seeking and expecting Happiness only in his Favour; you shall see him, by his gentle and affable Behaviour, gaining the Love and Esteem of all his Acquaintance; hear innumerable Poor jointly celebrating his Praises, and pouring out their Blessings for the Bounties they daily receive at his Hands. Like the Sun rising in his Glory, he diffuses Pleasure through the whole Circle of his Acquaintance whenever he comes among them. Again, you shall see him indefatigably employ'd in increasing his Knowledge, with the sole View of making himself useful to Mankind; all he says will be accompanied with the utmost Sincerity; his Dealings are upright and honest; his Promises perform'd with the exactest Punctuality; scrupulously conscientious in giving every one his Due; of a Spirit so noble, generous and disinterested, that all who know him, especially they who have any Concerns with him, have him in the highest Veneration and Esteem. His Views are not confin'd to this World, his Soul is elevated above all terrestrial Objects, to that Degree, that he has sweet Foretastes of Heaven while upon Earth; and in the Hour of Death, smiles on the King of Terrors, and joyfully resigns himself into the Arms of his great Redeemer.—Such an Instance as this, I must needs say,





say, is enough to exasperate your Spleen, and make even me, *Lucifer*, envy him, were I not homag'd as a *Prince* among my own.

C H A P. IV.

Instructions for the K——.

G——E, that honest Heart of thine gives me the utmost Perplexity. What Ways have I not tried to work thee to my purpose! But thy Integrity is too hard for all my Wiles and Stratagems; and thy Intentions are too good, too upright, ever to entitle thee to be one of my Favourites. What vast Satisfaction would it yield me, could I persuade thee to espouse my Interest, or to countenance my Children in the Prosecution of their Designs under thy Government! With what Ease could I then spread a Torrent of Wickedness and Dissoluteness of Manners over the whole Nation! then with Pleasure should I see scarce a Person, Man, Woman or Child free from the general Infection. But tho' *Thou* dost all in thy Power to brow-beat and discourage my faithful Servants in the Performance of their Duty to me, yet Thanks to my own indefatigable Industry, and the unwearied Diligence of my Emissaries, the present Age is wrought up to such a Pitch of Luxury, Prophaneness and Immorality, as no History can scarcely parallel. Could I by any Means bring *Thee* over to my Party, it would rejoice my Heart, and all my infernal Subjects would resound thy Praise: my Triumph would be near compleat, and I should have but little more to do here, than just to leave a few necessary Instructions with my Janizaries for their Conduct in my Absence, and I would take my Flight to some
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other Region where my Presence is more wanted. But alas! my utmost Endeavours are render'd useless and ineffectual by thy obstinate Perseverance in an unfashionable Integrity. O! that I could but promise myself the Assistance of thy Ministers, in persuading thee to relinquish the Reins of Government, to let them guide the Helm of State, and indulge thyself in Ease. I would quickly instruct them in finding out and inventing a Variety of Diversions and fresh Amusements for thee every Day, that so being wholly immers'd in thy Pleasures, and quite unattentive to the important Affairs of the Nation, they would have the sole Direction of them, and guide them in a Manner as would best serve their own lucrative Purposes. They should be perpetually ringing in thy Ears, " That Kings are the Images
 " of the Deity; the Almighty's Vicegerents upon
 " Earth; that their Crowns were derived solely
 " from him, and that to him only they were ac-
 " countable; that their Wills were uncontrollable,
 " and their Actions uncensurable; and that their
 " Commands (how arbitrary and unjust soever)
 " must not be opposed, under no less Penalty to
 " the Opposer than his eternal Damnation." To what Purpose art thou elevated to the highest Pitch of human Grandeur, if thy Life must be continually molested with a constant Series of Cares and Business? Thou hast indeed the Praises and Blessings of thy Subjects for the Protection of their Persons, their Trade, and their Estates, their Liberties and Properties, and the Gentleness of thy Government; but are these a sufficient Recompence for the Trouble that necessarily attends the Inspection of publick Affairs, and redressing national Grievances? Set before thee the Examples of the *Mogul*, and other Eastern Monarchs who seclude themselves from the World, and spend their whole Lives in a Seraglio, constantly

constantly indulging themselves in all Manner of Pleasures, and leaving the troublesome Scene of Government to the Management of their Ministers. Such a Course of Life would I recommend to thy Imitation and Practice; but I despair of prevailing with thee; for I know, from a long Experience both of thy Sentiments and Conduct, that thou art not to be enchanted with Pleasures, when either Honour calls thee to exert thy Courage and Magnanimity, or the Good of thy People solicits thy Assistance. I know the Pride of thy Heart is to be as instrumental as possible in procuring all the Advantages in thy Power for thy Subjects; and that the Satisfaction and Pleasure thou receivest from hence is an ample Amends for all the Pains thou may'st take for that Purpose; that thou hadst rather be stil'd the *Father* of thy *People* than be called the King of *Great Britain*. But let me teach thee Sentiments, more conformable to my grand Scheme; let me dazzle thy Eyes with the glorious Example of the renowned *Nero*, whose Name and Memory shall live as long as this World endures, and his memorable Actions and Exploits stand on Record for the Imitation of all future Princes. *Nero* was in some Sense God of the Earth, as being Master of the whole *Roman Empire*. He gave the most unbounded Loose to all his perverse Inclinations, and these were no less than irrefragable Decrees. The Burthen of Government no ways incommoded him; because so far was he from bearing the Principality on his Shoulders, as the best of all Princes did for an Example to others, that he put it under his Feet. The whole World obey'd the Scepter, and the Scepter was a Slave to Appetite. All that he lov'd he enjoy'd, and kill'd whom he abhorr'd. Love held him Possession in one Hand, and Hatred a Knife in the other. Neither of the Passions could have

have arrived at a more monstrous Pitch of Extravagance; his Cruelty took Delight in the Fire of *Rome*, and his Lust in the scandalous Indignities of the other Sex; every Purpose of his Heart did this licentious Bravo, to the Disgrace of Mankind, accomplish. Now, who can believe that a Prince, to whose arbitrary Pleasure the World was subjected, did not pass an agreeable Life? However, I must not conceal the Truth, that according to Historians, he was so far from being happy, that he was constantly possessed with Fears; and that, not being able to sleep a-nights, he us'd to walk about in the great Hall of his Palace like a Person out of his Senses. But be that as it will, I appeal to your own Reason and Judgment, whether it is consistent with Royalty to do Drudgery? or whether, in your Opinion, it is proper that a Sovereign should be the Servant of the People he governs? I detest from my Heart the very Name of *Father*! I daily see, to my no small Vexation, these Kingdoms enjoy too much of the *Father* in Thee; this is manifest enough from thy whole Behaviour; and the Joy visible in thy Countenance when any Thing happens for their Benefit, and thy tender and affectionate Concern for them, when their Religion, Liberties or Properties are endanger'd from foreign Invaders or domestic Enemies, proclaims thee such; however, as I have often already done, I will again use my utmost Endeavours, with the Assistance of thy Ministers, so to bind thy Hands, and cramp thy Measures, as to render thy Good-will towards thy People of little Effect. Give due Attention to the following Precepts, and if I can persuade thee to put them in Practice, I promise upon my Veracity to grant thee, as a Reward for thy Compliance, the full Gratification of every Lust and Appetite.

As thy Ministers are to be thy principal Directors and Managers in the Government, make Choice of such as are of mean and indifferent Capacities, corrupt Principles, of indigent Fortunes, whose sole Ambition is to enrich themselves and aggrandize their Families. Let thy Favourites be such only as will flatter thee, and praise and set off thy Foibles for the brightest Virtues. Advance none to the great Posts about the Throne but Men of pliable Dispositions; and let even the Conditions of thy putting them into those high and lucrative Employments be, that they comply with thy Will and Pleasure in all Things, or rather the Pleasure of thy Favourite; and suffer no Person of a noble, disinterested Spirit to be countenanced in thy Court. Wink at the Encroachments which thy Ministers may make on the Liberties and Properties of thy Subjects, and be persuaded that all Complaints and Murmurs which the People may utter under such Oppressions, proceed from a Malevolence to thy Person, and with a Design to abridge thy Prerogative; by which Means thou wilt soon lose their Affection, and be frequently alarm'd with Plots against thy Person and Government. I will give thee an Example or two of such Ministers and Favourites as I would recommend to thy Choice.

In the Reign of *Tiberius*, a Person whose Name was *Publius-Suilius*, was Questor to *Germanicus*; which may be translated *Secretary of War*, or *Paymaster of the Army*; and he was afterwards a Sort of Prime Minister under the Emperor *Claudius*.

In the Infancy of his Fortune, he was accused of a notorious Breach of Trust, by taking a Bribe, contrary to the Duty of his Office; and being convicted of it, was expell'd the Senate, and banish'd *Italy*; but *Tiberius* did not think this Punishment sufficient,
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and therefore order'd him to be in an Island ; which the Emperor insisted upon with so much Warmth and Earnestness, that he swore *the Commonwealth could not be safe without it*. This Severity was censured for the present, especially by his own Friends and Partisans ; but it afterwards turn'd to the Honour of his Judges, when *Suilius* return'd to *Rome* in the next Reign ; for, in a subsequent Reign, his Country beheld him, as *Tacitus* observes, in the Height of Power, following the same Arts of Corruption, long engrossing the Favour of his Prince, and as constantly abusing it.

To such abandon'd Practices he ow'd his Rise, as well as his Continuance in Power ; for tho' he was esteem'd a pretty good Speaker, he was in many other Respects very deficient ; but those Defects were supply'd by an inexhaustible Fund of Impudence ; infomuch that as he made no Scruple of stooping to the most infamous Methods of getting Money, so he did not blush to avow it ; ridiculing in his Speeches to the Senate all Sentiments of Virtue and Magnanimity ; imputing the most heroic Actions of others to interested Motives ; making a Jest of Reputation, or the Love of Glory ; and indecently boasting of the Retail of his own Talents for Acquisitions more solid and valuable. He was not even ashamed to compare the Prostitution of his Voice in the Senate, to getting a Livelihood by War, Trade, Husbandry, or any other Profession.

As he had been publicly branded with Corruption himself, he made no Scruple of screening Delinquents in the same Way ; and, when it suited his Purposes, betray'd those who had brib'd him to defend their Cause. Of this, *Samius*, an illustrious *Roman* Knight, was a melancholy Instance ; for giving *Suilius* an exorbitant Fee for that Purpose, and finding himself trick'd, he fell upon his Sword

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in the House of his perfidious Advocate. These corrupt and most abominable Gains were stiled by him the *Perquisites of Peace*, but *Caius Silius*, the Consul elect, more justly call'd them *the Wages of Prostitution*, and exposed them to the Senate in such glaring Colours, that they were going to pass a Decree against them; but *Suilius* and his Associates, who found the Storm ready to break upon them, implored the Emperor's Protection in the meanest Manner; and as soon as they had obtained it, insulted the Senate in that shameless Speech before-mentioned.

The same vile Principle, which prompted him to screen the Guilty from Punishment spurr'd him on to ruin the Innocent, by clandestine Intrigues, and false Informations; for whoever disappointed his Measures, or excited his Jealousy by their superior Abilities, were sure to be represented at Court as disaffected to the Government; by which Means he procured the Disgrace of the greatest and worthiest Men in *Rome*; but by these Means he likewise became universally odious; and his detestable Projects to fill his Master's Coffers, as well as to gratify the Empress in her ambitious Schemes, united the Resentment of all People against him.

At length, we find him impeach'd, in the next Reign, of accumulated Crimes and Malversations, supported by a Multitude of Witnesses; particularly, his making People desperate by his violent Proceedings, and procuring the Ruin of many great Persons. He did not pretend to deny the Facts with which he was charged, but at first attempted to bully his Judges, and reproach'd the great and good *Seneca*, under whose Administration he was brought to Justice, with Envy and personal Resentment against him for his superior Capacities: From whence it likewise appears that he was no Friend to Learning and Philosophy, which he used to call insignificant

Studies. But these Reproaches upon *Seneca*, being nothing to the Purpose, he endeavoured to justify himself, like most bad Ministers, by throwing the Blame of all upon his Master, whose Orders in every Thing he obey'd. The Falshood of this Plea being detected by the Emperor himself, his last Recourse was to the Commands of the Empress, *Messalina*; which was likewise rejected as a frivolous Defence; and the Senate came to the following wholesome Resolution; that the Ministers of bad Measures, who have received the Reward of their Iniquities, ought to be punish'd, however they may attempt to father their Iniquities upon others.

By their Decree he was condemn'd to perpetual Banishment in the *Balearic Islands*, now called *Majorca*, and *Minorca*. His Estate was forfeited, excepting what he had previously secur'd to his Family, or was settled upon them by his Relations.

The general Indignation against the Father had almost proved fatal to his Son *Nerulinus*; who, during the Heat of the Trial, was accused as a Sharer in his Rapines; but this Prosecution was dropt at the Intercession of the Emperor, who alledged that publick Justice was sufficiently avenged on the Father.

As for the old Man himself, we are told that he brazen'd it out to the last, and having sav'd his Life, as well as some Part of his Estate, he was so far from having any Remorse for what he had done against his Country, that he spent the last infamous Dregs of his Life in a Scene of Voluptuousness and Debauchery.

It is plain from this Narration, that the ruling Passion of *Suilius*, was an inordinate Love of Money, which put him upon all Ways of getting it, however wicked and detestable; such as Bribery, Corruption,

ruption, false Accusation, Perfidiousness, and Subornation of Perjury.

The Impunity and even Countenance which these Practices met with at Court, for several Years together, encouraged others to raise themselves by the same Methods; for *Tacitus* observes, that Multitudes are ready to follow so profligate an Example; and that the Emperor having center'd all Power in the Crown, open'd an ample Field for Rapine and Depredation. And tho' *Suilius* was at last punish'd, in a Manner far inferior to his Demerits, the venal Principles, which he had sow'd with so lavish an Hand, could not be rooted out of the Minds of the People, but ended in the total Subversion of the *Roman Empire*.

Since we are got so far into the *Roman History*, give me Leave to take Notice of two or three great Favourites, in the Reign of *Claudius Cæsar*.

Suetonius tells us, in the Life of that Emperor, that two of his principal Ministers, were *Narcissus ab Epistolis*, and *Pallas a Rationibus*; that is, his Secretary of State, and Chancellor of the Exchequer. He likewise informs us that, once upon a Time, the Emperor complaining of the Emptiness of his Treasury, an arch Wag jocularly reply'd, *that he would never want Money, if Narcissus and Pallas would be so good as to take him in Partner with them.*

Narcissus, a Freeman, rais'd himself to such a Degree of Power, that having suborn'd a Couple of Harlots to accuse the Empress *Messalina*, and finding his Master beginning to relent, he order'd her to be executed by his own Authority. He afterwards made an Attempt upon her Successor *Agrippina*; but failing in that, she was amply revenged upon him in the next Reign, and caused him to perish miserably in a Prison.

Pallas was a Man of the same honourable Extraction, tho' he had the Vanity to boast himself descended from the *Arcadian* Prince of that Name, celebrated by *Virgil*. He long led his Master, who was not overstock'd with Wisdom, by the Nose, and all the Senators in a String. His accumulated immense Wealth, got his Brothers into considerable Places of Profit, and banish'd whom he pleased; but at length was stript of all his Power, and put to Death by the Emperor's immediate Successor, as a Man unworthy to detain so much Money from the Publick.

But to return to my Instructions: Follow the Examples of one of thy royal Predecessors, by allowing Sports and Pastimes to be practis'd by the Youth on a *Sunday*, to which they may be encouraged from thy own licentious Example; thus will Irreligion and Immorality spread their baneful Influence thro' all Ranks and Orders of Men, and the polluted Stream, taking its Rise at the Throne, will convey itself to the Cottage, and the meanest Peasant will be as debauched in his Morals as the Lord of the Manor under whom he lives; for as the Examples of the Great are generally imitated by the Vulgar, so thine being set in a most conspicuous Light, will have an extraordinary Effect upon all. In thy Concerns and Transactions with other Powers never think thyself under any Obligations to keep Faith with them; let the most solemn Treaties, as well as private Contracts, be to thee no more than Cobwebs, when Interest or serving some Views of thy own require thee to break thro' them. When any of the civil and military Posts in the Government are to be filled up, give thyself no Trouble about the Merits of the Candidates, but chuse those who are recommended to thee by thy Ministers and Favourites. As to Men of eminent Merit, and such as have
gloriously

gloriously distinguish'd themselves in the Service of their Country, leave them to be rewarded by their own Virtue, and the Solace they receive from a Consciousness of their own worthy Actions; they will never hurt thee, however they are neglected; but let thy Regard be turned to those who are, or may be thine Enemies; secure them by Gratuities, or Pensions, or Honours, and when they have got from thee all that their Ambition aim'd at, they will be the first to betray thy Counsels, to disturb thy Government, and render thee contemptible with the People. I could wish that thou wouldest browbeat and even abuse those brave Patriots, who have deserved well of their Country; 'tis true, no ill Usage would force them to renounce their Principles, yet it would cool and damp their Zeal, and they would not act with that Spirit and Vigour in the publick Service, as when they have the royal Countenance to bear them out. Maintain the Dignity of thy Office, by treating every one who approaches thee with Imperiousness and a haughty Disdain; for to what purpose art thou advanced above the rest of Mortals, unless thou canst, at thy Pleasure, use them with Contempt, or spurn from thee with Disdain, without fearing their Resentment? Vain, I am sensible, would be my Attempt, should I endeavour to inspire thee with the noble Views of Ambition; to levy Armies; fit out Fleets; trump up the slightest Pretences for invading thy Neighbour's Territories; ravage Countries, pillage Towns, suffer none to live in Peace, while there is any to oppose thy great Designs in raising thyself a Name. Suppose, in the accomplishing of thy Purposes, thou should'st lose forty or fifty Thousand of the Lives of thy Subjects, what is that in Comparison of the Glory of being deemed the most famous Prince in *Europe*? and who of thy Subjects will be so mean-spirited as not

to prefer the Honour of their Prince before all other earthly Considerations? And when thou hast made thyself terrible abroad, thou need'st not fear to load thy Subjects with the heaviest Taxes and Impositions to defray the vast Expences of thy future Enterprizes; and should thy Parliament refuse to furnish thee with the necessary Supplies, dissolve it, stretch thy Prerogative to the utmost Pitch, and raise them thyself by the Help of thy Armies; this no Doubt will cause a general Murmur among the People, and infinite will be the Complaints against thy Proceedings, thou must regard nothing of this Kind, but let the Slaves know that thou expectest a perfect Resignation to thy absolute Will. In this Manner do I advise thee to act, 'till nothing but Murmurings, Quarrels, Conspiracies and Insurrections, are heard of throughout the Kingdom, then shall this Nation, by it's Pride, Luxury, and other reigning Vices, on the one Hand, and the Discontents, inward Broils, and the Contentions of Factions and Parties, on the other, become an easy Prey to a foreign Enemy; an Enemy who is continually watching to distress, ruin, and destroy it; then shall they come with a resistless Power, and spread Desolation thro' the Land, neither shalt thou escape the general Catastrophe. Then shall my Triumph be compleat, and my Throne be firmly established.

C H A P. V.

Instructions to MINISTERS of State.

YOU are placed at the Helm of Government, and to your Skill and Judgment is trusted the Management of the Affairs of this Nation; and consequently it is in your Power, by concurring with me,

to prefer the Honour of their Prince before all other



me, greatly to advance my interests. My first Advice then is, to wrest the Scepter out of the Hands of your Sovereign and cast him of the Gutter of a same Time that you leave him the Gutter of a Crown. As he shall be continually surrounded by your Party, you must suffer none besides to approach his Presence or have his Ear; thus you will effectually prevent his being rightly informed of the pernicious Tendency of those Measures which I earnestly desire you to pursue. If there be any to hold as to oppose your Designs, or unravel your Schemes, either by your Power or gain them over by Bribe, in which you will seldom fail, for few you will find strong enough to resist the Temptation of alluring Gold, or a probable Poll. Don't complain that the expensive Measures you well enough know to reimburse yourselves out of the public Treasury, for which you will have a very good Title, it was laid out for the Service of the People. The best Means I can think of, and which I have often tried with Success, in the most desperate Cases, even to the utter Ruin of the private People in the World, and the Subversion of the best constituted Governments, is to encourage Idleness, Dissoluteness and Voluptuousness among all Ranks and Orders of the People, and to say no Respect on their Follies of any Kind; thus being wholly unmindful of their Pleasures, they will have no leisure to observe the Steps you take, or the Measures you pursue, how destructive forever they may be to their Liberties and the Glory and Prosperity of the Nation; you will find some to eagerly bent on gratifying their Lusts of every Kind, and others to entirely indolent in the Enjoyment of their Ease and trifling Amusements, that you will find but little Difficulty in bringing them into the most abject Slavery. But further, you must take especial Notice



me, greatly to advance my Interests. My first Advice then is, to wrest the Scepter out of the Hands of your Sovereign and ease him of the Cares, at the same Time that you leave him the Glitter of a Crown. As he shall be continually surrounded by your Party, you must suffer none besides to approach his Presence or have his Ear ; thus you will effectually prevent his being rightly inform'd of the pernicious Tendency of those Measures which I earnestly desire you to pursue. If there be any so bold as to oppose your Designs, or unravel your Schemes, either crush 'em by your Power or gain them over by Bribes; in which you will seldom fail, for few you will find firm enough to resist the Temptation of all-powerful Gold, or a profitable Post. Don't complain that these are expensive Methods, you well enough know how to reimburse yourselves out of the publick Revenue ; for which you will have a very good Plea, that it was laid out for the Service of the Publick. The best Means I can think of, and which I have often try'd with Success, in the like Case, even to the utter Ruin of the bravest People in the World, and the Subversion of the best constituted Governments, is to encourage Idleness, Debauchery and Voluptuousness among all Ranks and Degrees of the People, and to lay no Restraint on their Excesses of any Kind ; thus being wholly immers'd in their Pleasures, they will have no Leisure to observe the Steps you take, or the Measures you pursue, how destructive soever they may be to their Liberties and the Glory and Prosperity of the Nation ; you will find some so eagerly bent on gratifying their Lusts of every Kind, and others so entirely indolent in the Enjoyment of their Ease and trifling Amusements, that you will find but little Difficulty in bringing them into the most abject Slavery. But farther ; you must take especial
Notice

Notice of those Magistrates who are vigilant in the Suppression of Vice and the Encouragement of Virtue; such must be displaced to make Room for others of my own Stamp. Those Merchants you see in flourishing Circumstances, increasing in Wealth, and vying with you in Grandeur, it must be your Care to humble by all the Ways and Means you can, either by ruining or cramping their Commerce, detaining their Fleets, refusing or delaying Convoys, place ignorant, ambitious or covetous Men in the Governments of the Colonies and Plantations, and many other Ways you may invent to distress them. Remember likewise that Men of Worth, Learning and Integrity are your worst Enemies, because they will be always bringing your Actions to the Test of Reason and Justice; to such therefore you must bear an irreconcilable Antipathy; suffer none of them to come near you, nor to occupy any Posts of Honour or Profit, for they will not only be Spies upon your Actions, but will never heartily give you their Assistance in carrying your Schemes into Execution; especially if such Schemes have not apparently the publick Good in View, much less if they have a manifest Tendency to the Prejudice of the Nation; and so far will they be from lending you an helping Hand, that they will be a constant Clog on all your Endeavours and Designs, by taking every Opportunity of detecting you, and exposing your villainous Projects. But tho' this is my Advice with regard to your Conduct in your publick Station, yet remember to follow it with the utmost Caution and Circumspection, otherwise you will ruin your own Projects, and instead of promoting my Service, may do me irreparable Damage. Instead therefore of appearing in your true Colours, you must assume the Character of true Patriots, speech it bravely in the Senate for the Interest and Welfare of

of the Nation, the Encouragement of Trade and Enlargement of Commerce, erecting new Manufactures, and protecting the old ones from Encroachments and Depredations, a rigorous Distribution of Justice, &c. and seem violently eager in every Measure tending to promote the Happiness of your Fellow Subjects ; these must be your Pretences, but let them be no more than Pretences, specious only to cover your latent Purposes ; for your Practice must be just the Reverse ; the Treasury and Exchequer will be always open to you, which you may plunder with a large Hand ; if any Noblemen or Gentlemen have render'd themselves obnoxious to the Government, impeach them of High Treason, of which if they are convicted their Estates will be forfeited to the Crown ; and as you will have the fingering of them, you may convert the Profits to your own Use. By your Agents and Correspondents in foreign Courts, you may by your Intrigues, embroil neighbouring Kingdoms one with another, and set Princes at Variance ; nay, you may go farther, and threaten even your Sovereign, that you will shake his Throne, whenever he offers to controul your Proceedings, or makes any Attempts to call you to Account for your Enormities, or menaces you with the Loss of your Place. Do all in your Power to promote Luxury, Licentiousness, Indolence, Intemperance, among all Orders ; to which Purpose nothing will more contribute than the introducing and encouraging the Customs, Fashions and Manners of foreign Countries ; you know whatever has the Air of Novelty catches the Fancy, and is more eagerly embraced than any of your home-bred Customs however rational and well founded ; besides which you must procure from abroad a Cargo of Singers, Dancers, Musicians, &c. The People must likewise be indulged in the Imitation of their Neighbours

in Balls, Masquerades, Assemblies, Entertainments, Modes of Dress, &c. and when you have doz'd them into a State of Lethargy, and they are wholly taken up with their Diversions, you will find but little Difficulty in working your Engines for the Destruction of their Rights, Liberties, Privileges, and Properties, and of whatever is dear to them, with the Spoils of which you will enrich yourselves. Never think of looking back, or amending what has been amiss, but proceed in the same Course, undermining the State, betraying your Sovereign, and oppressing the People, 'till some others, envying your Height, and ambitious of attaining the same, shall undermine you, trip up your Heels, and jump over your Head. Then you shall tumble down with much greater Celerity than you made your Advancement; and when you are got again into your primitive Obscurity, you may amuse yourselves with the pleasing Reflection on your past Glory, and the Name you have rais'd yourselves; you will likewise have the delightful Prospect which you may promise yourselves, from the Smiles and Caresses of the whole Nation, especially of those who by your Administration have been actually ruin'd, or brought to the Brink of Destruction; and when you have finish'd your Course of Glory upon Earth, whether upon a Scaffold, as is most probable, or peaceably in your Bed, which is most unlikely, I will entertain you with the Heart-cheering Hopes of the magnificent Rewards which shall be heaped upon you without Measure on your Entrance into my Kingdom.

But before I conclude this Chapter of Instructions to Ministers, which I could enlarge to a Volume, give me Leave to illustrate what I have already advanc'd by some Instances and Reasonings which

I have collected from some Authors who have written pertinently on this Subject.

Bishop *Burnet* (in his History of the Reformation) speaking of *K. Henry VIII.* upon his Accession to the Throne tells us, “ That his disgracing *Empson* “ and *Dudley*, who had been the evil Ministers of “ his Father’s Designs in filling his Coffers, his “ appointing Restitution to be made of the Sums “ that had been unjustly exacted of the People; and “ his ordering Justice to be done on these rapacious “ Ministers, gave all People Hopes of happy “ Times, under a Reign which begun with such an “ Act of Justice; that had indeed, more Mercy “ in it than those Acts of Oblivion and Pardon, “ with which others did usually begin.”

The Truth of this Observation (says another Writer) is fully evinc’d by the whole Course of our History; which shews, that most of those Princes, who put it in Practice, reign’d successfully, at least, if not gloriously; whereas those, who took a contrary Method, have generally been both unfortunate and inglorious. I shall only mention *Henry I. Edward III.* and *Henry VIII.* of the first Sort; and *Edward II. Richard II.* and *Charles I.* of the latter; whose different Fates are sufficient to put this Point beyond all Dispute.

It sometimes happens, that a Prince is so far engag’d in Measures, which he finds to be wrong, that he is quite at a Loss how to extricate himself; but if he should be providentially work’d out of his Difficulties, when he had the least Reason to expect it, he would certainly take such an Opportunity of establishing himself in the Hearts of his Subjects, by giving up his evil Counsellors to Justice, and not run the Hazard of being in the same dishonourable Circumstance, by trusting the Reins of Government in their Hands again.

But as it is natural to suppose that an odious Minister will leave no Stratagem untry'd to divert his Master from such a Resolution, it cannot be improper to examine the Arguments, that are commonly made use of, upon these Occasions, and we shall find them all to be founded on the Misapplication of good Principles, or the Disguise of bad ones.

For Instance ; as Steadiness, or Resolution in the Pursuit of right and just Measures, is certainly a laudable Quality in a Prince ; this is nevertheless a never failing Topick, in the Mouths of such Men, against any Alteration of any of his Measures, or his Ministers, however wrong the former may be, or infamous the latter ; and because some wise Princes have been justly celebrated in History, for supporting their Ministers against any Opposition, they infer that it is always impolitick in a Prince, to regard the Complaints of his People, and represent it as a Mark of Flexibility, beneath the Dignity of a great Prince. Thus do they confound Steadiness with Obstinacy, and a fickle wavering Mind with a rational Disposition to correct his Conduct, whenever he finds it erroneous ; whereas nothing in Nature is more opposite ; nor is there a stronger Mark of Weakness in a Prince, than to prefer the private, self-interested Whispers of a Minister, or a Favourite, to the loud and open Complaints of a whole People.

Thus when *Richard II.* took the Seal from an honest Chancellor, for refusing to put it to an exorbitant Grant, which one of his Favourites had obtain'd, and gave it to another fit for his Purpose ; we are told by *Rapin*, that this Action was mightily cry'd up by his Favourites, as an Instance of the King's Steadiness ; tho' it was so displeasing to all the rest of the People, that from thenceforth he
entirely

entirely lost their Confidence and Affection. K. *Charles* I. was flatter'd, no doubt, in the same Manner for continuing the D. of *Buckingham*, his Father's detested Minister, against the frequent Remonstrances of Parliament, and the general Cries of his People, which created the first ill Blood against that unhappy Prince; and in these Days have been Persons weak enough to assert, and others as weak to believe, that all his subsequent Misfortunes were owing to a Want of Resolution in giving up the Earl of *Strafford*; tho' it's demonstrable that they were occasion'd by nothing more than his obstinate Support of that perfidious Minister, till he was compelled to yield; which took away the whole Merit of it. The same Persons have likewise been very severe upon K. *Charles* II. for sacrificing so faithful a Servant, and honest a Minister as the E. of *Clarendon*, to popular Resentments. I shall readily subscribe to this good Character of my Lord *Clarendon* in general, but I am afraid we shall not agree entirely about Particulars; for tho' the Sale of *Dunkirk*, (in which he does not seem to be entirely clear) with several Malversations in his Office, both as Chancellor and Prime Minister, were the pretended Reasons on which the Parliament proceeded against him; it is well known, at this Time, that the secret Motive of the King's violent Resentment, which procur'd his Downfal, arose from a Discovery that he had defeated a Project, in the first Honeymoon of the Restoration, for settling such a Revenue upon Him, during Life, as would have made him absolute Master of the Liberties of *England*.

In order to confirm a Prince in this false Notion of Steadiness, he is told that giving Way to popular Humour, can have no other Effect than to encourage Faction; that, if he steers by such an uncertain Compass, he will have nothing else to do but

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to change his Ministers, as often as the giddy Multitude take it in their Heads to be dissatisfied. This is not only a general Argument in Favour of Ministers, good or bad, and whether the People's Complaints against them are just or not; but likewise implies this Contradiction, that a Minister will be less dependant and observant of his Master's Interests, when he holds his Place during good Behaviour, than when he finds himself superior to all Opposition, and in a Manner established for Life. Besides, would it not be more for the Interest and Honour of a King, to change his Ministers every Year, or oftner, if there should be Occasion, than to live at continual Odds with his People, who will always have it in their Power to return him ill Offices, and make him uneasy, however powerful he may think himself, or be in Reality?

But it is farther said, that a Prince is obliged in Honour to protect a Minister who is grown obnoxious to his Subjects, and perhaps by obeying his Commands.—What! is he obliged in Honour to protect a Man, who both betray'd his Honour in the tenderest Points that can possibly affect a Prince, his Reputation in Foreign Courts, and the good Opinion of his People at Home?—If a King can do no Wrong himself, and is bound in Honour to support his Minister in doing it, what a blessed Condition must the People be in?

Let all these Arguments should fail, a Minister in desperate Circumstances will never fail to add, that his Opposers are Enemies to the King himself, and endeavour to persuade him that, whatever they may pretend, they mean nothing less than the Subversion of his Government.—I must here again mention that unfortunate Prince *Richard II.* who having recall'd his Favourites, in Defiance of Parliaments, *Rapin* tells us, “That it was no hard
“ Matter

“ Matter for them to persuade the young King,
 “ that it was for his Sake they suffer’d ; and that
 “ the Designs of their Enemies aim’d not so much
 “ at the Ministers, as at the King himself. They
 “ represented to him that, by accusing the Coun-
 “ sellors, a Man plainly shews he believes the So-
 “ vereign incapable of governing ; and that the
 “ readiest Way to discredit a Prince, is to persuade
 “ his Subjects that he makes use of ill Ministers.”

By such Arguments as these they carried the Point against the Parliament, and in the End absolutely ruin’d their deluded Master, by convincing his Subjects that he was really incapable of governing. —Nay, even so wise and brave a Prince as *Henry V.* was seduc’d, by such Pretences, into the Belief of a Sham-Plot, which was trump’d up against the *Wicklivites*, in the Beginning of his Reign, and cost the Lord *Cobham* his Life. But he soon discover’d the Cheat, and guarded himself against the same Delusions for the future.

The last Topick I shall mention, of this Nature, is, that it reflects on the Wisdom of a Prince, to suppose him less qualified to judge of the Abilities or Integrity of his Ministers than those who cannot have the same Opportunities of knowing them. This is a plausible Argument and no more ; for, of all People, a Prince is most liable to Deception in such Cases. However, the Sycophants who make use of this Argument, have one Advantage in it ; for, the weaker a Prince is, the surer are they of gaining his Credit, when they call him wise : They know very well that No body else will dare to contradict them. But a Prince of true Wisdom will never suffer himself to be cajol’d by such gross Adulation ; and since the Conduct of *Q. Elizabeth*, with relation to Lord *Burleigh*, whom she suffer’d to grow grey in her Service, hath been much insisted on by some, I must

must put them in Mind, that she was not ashamed to own herself betray'd by a Parcel of vile Ingrossers, nor to correct her Error, as soon as she was appriz'd of it by her Parliament; for which she express'd her thankful Acknowledgments to them, with this candid and sensible Observation; " That the Servants
 " of Princes have too often an Eye to their own
 " Advantage; that their Faults are often conceal'd
 " from their Notice; and that they cannot, if they
 " would, inspect all Things, when the Weight and
 " Business of a whole Kingdom lies upon their
 " Shoulders."

I shall conclude this Head with a Story of K. *William*, very apposite to the present Point, as related by Sir *Richard Steel*, in his Political Writings; who says, that it is no Reflection on the Wisdom of a Prince, that he is obliged to act by the Information of others, which he illustrates in the following agreeable Manner.

If I might make an abrupt Digression from great Things to small, I should on this Occasion, mention a little Circumstance, which happen'd to the late K. *William*. He had a *French-man*, who took Care of the Gun-Dogs, whose Business it was to charge and deliver the Piece to the King. *This Minister* forgot to bring out Shot into the Field; but did not think fit to let so *passionate a Man* and *eager Sportsman* as the King, know his Offence, but gave his Majesty the Gun loaded only with *Powder*. When the King miss'd his Aim, this *impudent Cur* stood chattering, admiring, and commending the King's *Skill in shooting*; and holding up his Hands, he had never seen *sa Majeste* miss before in his whole Life. This Circumstance was no Manner of Argument to those, who found out the Fellow's Iniquity, against the King's Reputation for a *quick Eye*, and *shooting very finely*.

C H A P. V.

Instructions to the CLERGY.

AS you are a Body of Men to whose Charge and Ministration are entrusted the spiritual Affairs of Mankind, and as to you, since those of the sacred Function who officiated in my antient Temples were put to Silence, are committed the Oracles of their Faith, and therefore have it in your Power to do me the greatest Mischief, or the greatest Service, you will not wonder that I address you in this publick Manner, and presume to give you such Instructions as, if followed, will greatly advance my Interests in the World. I am truly sensible of the great Services that many of you are daily doing me both by your Lives and Doctrines; but at the same Time cannot but regret that some few of you are my most inveterate Enemies. It is my most earnest Desire that ALL of you could be brought to be of one Mind, ALL sincerely attach'd to my Interests. Nor can it be a Matter of Surprize to you, to see me so very sollicitous about which Party you close with, if you do but consider what a prodigious Influence your Conduct and Behaviour has upon the Generality of Mankind. Were every one of you diligent in watching over, teaching and instructing, leading and guiding the Flock over which he is set, vigilant to foresee, and careful to prevent the Growth of Immorality and the Progress of Sin; restraining and discouraging, wherever you have any Influence, every evil and licentious Practice; inculcating into every one, especially those in your particular Charge, with a profound and reverential Awe of the Deity; manifesting on all Occasions an unfeigned Zeal for

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his Service, and by your Example let others see, that a Study to please Him, and to do Good to your Fellow-creatures, is a most delightful Employment; instilling into their Minds the Principles of Benevolence towards all, Love towards their Neighbour, Charity in judging the Frailties of others, Pity and Compassion to the Distress'd, and a Desire of promoting the general Good of the Publick, having no selfish or private Views inconsistent with the publick Welfare; admonishing, both by Precept and Example, to the Practice of Temperance in the Gratification of their Appetites, and Moderation in their Pleasures and Enjoyments of every Kind; teaching them to subdue their Passions, and to rule them by the Precepts and Laws laid down in your great Statute Book, the Bible; exhorting them to practise Honesty, Sincerity, and Uprightness in their Commerce one with another; but above all, exemplifying your Doctrines and Teachings by a conformable Life and Conversation; I say, were you **ALL** thus heartily and vigorously engag'd in the Performance of your respective Duties, my Reign in this Island would be but of a very short Duration, and all my other faithful Servants and Emissaries, disappointed in all their Schemes and Projects to serve my Interests, would either desert mine to list under the Banners of my grand Adversary, or content themselves with barely wishing well to the Cause they had so heartily espoused. But, Thanks to my good Wits, and the well-laid Stratagems I have projected, to bring them into my Inclosures, there are few to be found so staunch in their Principles, and so stedfast in their Master's Service as those I have just described. Some of you I have inspired with Ambition, so that you make it the whole Study and the Business of your Lives to seek after Promotions and Dignities in the Church, one hunting after a Deana-

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ry, another lying perdue for the Fall of a Bishoprick; for which you haunt the Levees of the Great, meanly cringe to Stars and Garters, flatter their Foibles, and pay your Court even to their menial Servants. To others I have given such a Spirit of Covetousness, that the Desire of Money engrosses their whole Souls; they add Living to Living, and Benefice to Benefice, are continually gaping after Pluralities, Sine Cures, Commendams, &c. and like the insatiable Horse-Leach, never cease crying *give, give!* Such of you who are so unhappily circumstanced, that you have little or no Prospect of rising to any Preferment, yet are willing to enjoy Life as well as your Betters, hearken to me, and if you will follow my Advice, you shall pass your Time agreeably enough. To you therefore let me recommend the Pleasures of the Bottle and Glass, boon Companions, a pretty Charmer, and the regaling your Appetites with the most luxurious Delicacies. As for you who are just beginning to exercise the sacred Function, it is well known, that thro' the indefatigable Pains I have taken during the Course of your Education, as well at School as at the University, and in private Academies, to bring you into my Measures, Nineteen out of Twenty turn out accomplish'd Rakes, pedantick Fools, or stupid Block-heads.—O what a plentiful Harvest am I like to reap from Seeds that thrive so well in my Ground! What a pleasing Prospect have I when I survey this hopeful Generation of hopeful Youths, who are intended to combat my Wiles and Stratagems in the Deception of Mankind, and guide Men in the Way to Heaven, who are themselves in the Broad Road to my Dominions! If such be the Shepherds, well fare the Flocks committed to their Charge. Little Occasion shall I have to invent Ways and Means to keep Mankind in Subjection to me, when those who

are set to be their Teachers and Instructors in their several Duties, and to guide them in the Paths of Truth and Virtue, revolt to me and promote my Interests with more Spirit and Vigour than the most zealous of my professed Friends. Methinks I cannot but congratulate myself on the wonderful Success of my matchless Cunning; nor am I less pleas'd to see my Kingdom enlarg'd, and that of my Adversary's not a little diminish'd. I could once boast that the whole Kingdom was, by the Assistance of the holy Brother-hood, held in constant Subjection to me for the Space of some hundred Years, I mean, while Popery prevail'd here. Those were glorious Times indeed! when the Priests were as much at my Devotion as the People. It wou'd be endless to recount to you the various Methods these good Friends of mine took, and still take, in other Countries, to keep the People in Ignorance, to blind their Understanding, and deceive their Judgments in the Things that concern their eternal Welfare. But of all their Inventions to delude and impose on the credulous Multitude, none has succeeded so well as their pompous Processions. I will divert you with an Account of a very odd Adventure that happen'd at one that, not many Years since, was made by the Brotherhood at *Marseilles* in *France*.

The Monks, in order to celebrate a Procession in a very grand Manner, built an Altar in the Street to repose a Shrine, which was carried thro' the Town; they rais'd a Kind of Dome, supported by Pillars of Wood, and wreath'd with Boughs; under this Dome was form'd the Grotto hung with Greens, in which they were to place the Figure of St. *Mary Magdalen*, but that it might have a near Resemblance with the Original, they undress'd a young Virgin of fifteen Years of Age, and put her in a Posture to represent the expiring Saint; she was
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lain on a Bed of grafs Turf, and her Hair was so artfully dispos'd, that few Places of her Body were left naked and expos'd to the Eye of the Beholder. This animated Statue was charged to lie still without Motion, 'till the Ceremony was over. The Procession in short defiled before the Altar; but when the Bishop in passing by, was going to rest the Relicks of this Saint for some Moments, the Statue forgetting the Part she was to act, and touch'd with a Fit of Devotion, started up and put herself on her Knees in her Grotto, before the Shrine. Her fine long curled Locks which cover'd her Body, fell down behind her; and the Damsel remaining in the pure State of Nature, offer'd to the Sight of the Spectators, such lively Beauties as appear'd nothing like those of a dying Saint. The Bishop, a truly pious Prelate, was really scandalized at the Impertinence and Folly of the Monks, and, to punish them for having executed so stupid a Project, interdicted the Community, and was so provok'd at what they had acted, that it was a long Time before he would restore them the Powers he had taken from them.

Thus you see what numberless Numbers of Mortals have been, thro' the good Management of their ghostly Fathers, subjected to my imperial Will; and I must own my Obligations to them are so great, and the Services so important they have done me, that I can never make them sufficient Amends in this World, but in that which is to come, I will assuredly reward them according to their Merits.

But notwithstanding these Triumphs acquired by my Abilities, and the great Influence I have among your Order, yet it is with the utmost Anxiety I see so many of you so far from being at my Devotion, that all the Devices I have been able to practise upon them have been to no Manner of Purpose; firm

as a Rock they brave all my Assaults, and are not to be moved either by the Storms of Persecution, or the Troubles and Rebuffs which I throw in their Way, for they break the Force of my violent Attacks. Nor are they content to stand on their Defence, and guard themselves against my Batteries, but they invade my Territories, attack my strongest Bulwarks, open the Prisons where my Captives are confin'd, knock off their Fetters, set those at Liberty, in spite of me, whom I bound down and consign'd to everlasting Misery. It enrages me beyond all Patience when I behold them using all the Powers of Rhetorick and Persuasion, to rouse Sinners out of their lethargick State, pointing out the extreme Danger they are in, and the woeful Consequence of their persisting in their present Course, and the lamentable and irremediable Condition that must be their sad Portion in the World to come; describing and shewing to them, the Beauties of Virtue, the Comforts of a religious Life, the Serenity of Mind that accompanies it, and the unspeakable Happiness that will be the indubitable Reward of it in the next Life: I say, when I see these so strenuously opposing me in all my Enterprizes, it fills me with the utmost Rage, but alas! my Rage is impotent; they are furnish'd with Arms from the Magazine of my Grand Adversary, which I know, by dear-bought Experience, are irresistible. However, I shall do my best to prevent the rest of you from pursuing the same Measures; to which Purpose I desire your strict Attention to the Instructions following.

Give me Leave then, you Gentlemen of the Reverend Order, to address you, in the most earnest and pathetick Manner, that you will duely weigh and consider the Arguments I shall offer to persuade you to take part with me, by joining your
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Endeavours to mine in enlarging my Dominion in the World, and in adding all you can to the Number of my faithful Subjects.

Such of you then, my Reverend Brethren, who have had the good Fortune to be raised to Archbishopricks, Bishopricks, &c. no Matter by what Means you obtained them, whether by Money, the Mediation of great Friends, the Prostitution of your sacred Character, or Intrigues at Court, or with the Dignify'd among your own Fraternity; I say, by which ever of these Ways you got your Preferment, when once you are well seated, you will have no Need of Bridle or Rein; you may then set your Hearts at Ease, live luxuriously, look big, and trowl it away in your Coaches. Imitate the Ecclesiastick Dignitaries in Popish Countries, who make it their whole Study to fleece their Sheep and starve them both in Soul and Body, loading them with Burdens without Number and without Measure, of which they will not ease them with the Help of a Finger. Look abroad and see how gloriously the Cardinals, Bishops, Abbots, &c. brave it with gorgeous Equipages, numerous Attendants, and live in their Palaces like petty Kings; it would please me to see you, like them, strut about, and treat the inferior Clergy, as well as Laity, with Scorn and Contempt. Think how much it is beneath such dignified Savers of Souls as you are to converse with Laics, or even to admit poor petty Parsons into your Presence. You are to imagine yourselves placed in too high a Sphere to condescend to instruct the Poor and Ignorant in their Way to Heaven; let your Substitutes and Underlings ease you of that Fatigue; or rather leave them to the Devices of their own Hearts, or to my Care and Management, than thus demean the Dignity of your high Office. As your Exaltation makes you of
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some Weight in the Government, you will still make yourselves of more Importance, and cut a greater Figure in the Eyes of Mankind, if, instead of employing yourselves in examining into the Doctrines and Morals of your Clergy, and keeping them under due Discipline, you study Politicks, and employ all your Learning and great Abilities to obtain the Character of the ablest Statesmen in the Kingdom; and indeed you are bound in Gratitude to do thus much; for, as you received your Honours from the Prime Minister, or thro' his Interest, is it not reasonable that you assist him with all your Powers and Faculties in the Promotion of his Schemes, and support him with all your Might?

I must indeed confess that you labour under one particular Hardship, which is, that once in six or seven Years you are obliged to travel all over your Diocese, in order to confirm the Youth. However, even this you may convert to your own Pleasure and Amusement, for you will meet with good Entertainment wherever you come; and as for the Labour and Trouble you will have in your Progress, it will be trifling, or you may make it so, for it is but spreading your Hands upon the Heads of as many Boys as you can touch at once, and some Effluvia may perhaps fly from the Ends of your sacred Fingers to others who are nearest them. Before you dismiss a Parcel, you may, as it's usual, say something to them by Way of Instruction, which you may mutter over in such a Manner, as Nobody can understand but yourselves; the Lads shall be no sooner got out of your Sight, but, thro' my Instigation, they shall make themselves merry with the mysterious Ceremony they had gone through; but others of a graver Turn, or who have been a little better taught, will bless themselves upon this happy Occasion. At the News of your approaching

BRITISH
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No. 1. will be published weekly. The first number will be published on the 1st of the month. The price of the paper is 10 cents per copy. The subscription price is \$1.00 per annum in advance. The paper is published by the American Book Company, New York.



ing any Place, I will infuse such enthusiastick Notions into all Parents round about, that they shall bless Providence for this joyful Opportunity of making their Children happy, and of securing them from the Wiles and Snares of the Devil by your holy and emphatical Touch; they shall look upon and reverence you as an Angel sent from Heaven on purpose to save their wicked Children, and to establish the good; and they will be so well satisfied with their having done thus much, that they will give themselves no Trouble afterwards about the future Conduct of their Children, as imagining that in sending them to be *confirmed by the Bishop* they have done their Duty, and that nothing more is required of them. As to the Youths themselves, I will possess them with such high Notions of the Sanctity and Meritoriousness of the Action, that they shall think themselves almost incapable of sinning again, or at least that their Confirmation takes off from the Heinousness of every Crime they shall be guilty of. However, I must own, there are some Parents who have more Penetration than the common People, who will take nothing upon Trust, but weigh every Thing in the Balance of Reason; in such therefore this Ceremony shall produce a different Effect; for when they see these Luminaries of the Church, making such a formal Parade about a Ceremony, which as it is commonly performed, they are sensible can be of little or no Use to any, and is a mere Imposition upon People of weak Understandings, and little Knowledge; it will furnish them with Weapons against Religion itself, which they will suppose is all a mere Farce and empty Shew, when one of its principal Articles appears to be no more than a formal Ceremony. But, I must allow, there are some among you, tho' not many, who, in the Course of their Progress, make

It their Practice, and take a good Deal of Pains to encourage Youths to come to their Appartment, and in a familiar and easy Manner instruct them in the Grounds and Principles of the Christian Religion, enlightening their Minds, rectifying their Notions of Things, explaining such Difficulties in Religion at which younger Persons may stumble, resolving their Doubts in Points of Faith or Practice, prescribing Rules for their Behaviour, in the Observance of which they will gain the Love of all about them, and the Favour and Approbation of the Divine Being, and encouraging them to a Perseverance in what is good; assuring them they will require an Account of their future Conduct, which if it be such as they shall approve, they will take them into their peculiar Favour, but if not, they will never more regard or take Notice of them. Such of you who are so mighty busy in keeping in order the younger Part of your Flock, I declare to be my most bitter Enemies, shall always regard you as such, and shall let slip no Opportunity of revenging myself upon you. When you ordain a Priest or Deacon, never trouble yourselves about the moral Character of the Person, no, not tho' you are inform'd that he is a very bad Liver; if he can answer you a few Questions, which it is customary to put on such Occasions, you may admit him into Holy Orders without more ado, especially if it concerns your Interest to allow his Pretensions.

Take State upon you answerable to your exalted Dignity; be insolent and haughty towards all, and make every one sensible of your Superiority over them; if any one entertains an Opinion in Religion different from what you profess, mark him for a Heretick, and if he is not of your Church, set him down for a Schismatick, and let him feel the Strength of your Orthodoxy by the Severity of his Usage;

Usage ; hate, persecute, torment, oppress, and even destroy, so far as it is in your Power, all who are not of your Persuasion with Regard to the *outward Form of Worship*. Christianity (O that I had never heard the Name!) in its primitive Purity, such as it was when instituted by its Founder, and taught by his Disciples and Followers ; made such terrible Havock in my Kingdom, by seducing my Subjects from their Allegiance, dispersing that Darkness with which I had overspread the World, and bringing them into the Light which the Rays of the Gospel diffused round, ravaging and spoiling my Dominions, that I was exasperated even to Madness, and infinitely provoked to see the Success with which it was propagated. In vain did I plant all my Batteries against it, and play'd them with the utmost Fury ; in vain I employ'd all my Cunning, try'd every Stratagem, and practis'd every Art to overthrow it ; for the more it was oppress'd, the more it grew, increas'd and flourish'd. But tho' I could not prevent its Establishment, yet in Time, and by Degrees, I in some Measure succeeded : For by the Help of numerous Agents, well vers'd in the Nature of Mankind, I introduc'd among the Clergy, Pride and Vanity, a Love of Power, Grandeur and Riches ; amongst the Laity, Ignorance, Superstition and blind Obedience ; I put it into the Heads of their Pastors to persuade their People to worship Images, and adore the Relicks of Saints, and every Thing else except the true Object of their Worship. I persuaded them to place a Man to be Head over them, whom I intended to be my Vicegerent and true Representative here on Earth, and gave him such celestial Titles and Prerogatives, as made him appear, at least in the Eyes of the People, but little inferior to the Deity himself. And when I had work'd up a Spirit of Superstition in the

People, and taught them to be pleas'd with the outside Shew and Pomp of Religion, it was easy enough to recommend an Observance of all Manner of Ceremonies how trifling and insignificant soever they were, and thus by setting them to hunt after the Shadow, they soon lost the Substance of Religion.

Having thus, as I thought, once more brought all Mankind into their former Vassalage to me; I little imagin'd that my grand Adversary had another Design to humble me in the Midst of all my Triumphs; but so it was; and he inspired several Men with Courage and Resolution to encounter and oppose the Errors, false Doctrines and Idolatries held, practis'd and establish'd by and under the Authority of my Vicegerent at *Rome*. These Men open'd the Eyes of a Multitude of People, who, finding themselves so grossly deluded and impos'd upon, shook off their Obedience both to *Rome* and me; and thus began the Reformation; a Revolution, which has cost me an infinite Deal of Trouble and Vexation; for tho' I strove with all my Might, and put every Stratagem in ure to suppress it in its Infancy; tho' I imprison'd, plagu'd, tortur'd and even burnt its Propagators, I could not prevent its taking Place both in these Kingdoms and several others. However, I prevail'd so far with the new Reformers as to retain many of the Corruptions which had been before establish'd; and glad I was even of so small a Pittance, tho' I lost so large a Part of my Dominions.

Thus my dear Friends, you see what Streights I have been driven to, what Difficulties I have met with in endeavouring to keep a little Footing among you. And now, after all this, I am again alarmed at some Attempts which have been made towards a Reform in your Church. But I hope you will have
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more Regard to my Interest than to admit the least Amendment or Alteration in its present Constitution; stick fast by the Church establish'd in its fullest Latitude; permit no Innovations under whatever Colour or Pretence they may be recommended; rail at, abuse and vilify those who offer to purge it of its Impurities; let me rouse your Indignation against all such meddling Reformers, and with the fiery Zeal of true Bigots, rigorously maintain every Rite and Custom of the Church, how ever trifling, insignificant, or indifferent it be. If the civil Power should be at your Command, or durst not refuse to co-operate with you, (which you must endeavour by all Means to bring to pass) you will be then at full Liberty to carry your Cause with an high Hand, maintain it with Fire and Sword, and by such Arguments establish the MANNER in which you are resolv'd to have your worship perform'd. As you are the Rulers of the Church, assert your Authority, and courageously maintain the Right you have receiv'd from me of suffering none to go to Heaven but such as walk exactly in the Track which you have mark'd out for them; if any should be so presumptuous as to deny the Doctrine of the *Trinity* as contain'd in the *Athanasian Creed*, burn 'em alive; suffer none to live on the Earth who shall refuse to kneel at the Sacrament; excommunicate those who shall be so audacious as come into the Church without putting their Hats before their Faces; persecute and torment without Mercy all that will not bow at the Name of *Jesus*, or turn towards the East, or who dissent in the least Punctilio from the establish'd Rules which you in your lordly Wisdoms have prescribed. Tho' I am not at all pleas'd with the little Zeal you shew in these Matters, yet you gratify me in another Respect; that is, by winking at, or taking little or no Notice of the Prophaneness and Immoralities which

which are so rife among all Parties; and this your Indolence and Forbearance to reprove People for their irregular and disorderly Lives, encourage them in their Wickedness, and to act their Impieties openly and without Shame. As to you of the inferior Clergy, you can't do better than to imitate your Superiors, so far as your Power and Influence will permit; make but little Account of, or but slightly reprove the most notorious Offences against the Deity, or the most abominable Vices within your Notice; but pronounce Anathemas and Execrations of all Kinds against, and consign over to the Pit of Hell, any who shall break through the imposed Rules and Canons of the Church.

You my dear and respected Friends, who are happy in the Favour of the Great, whereby you have procured yourselves Benefice upon Benefice, and Livings in Abundance, can you, who may live at your Ease, find in your Hearts to submit yourselves to the Labour and Toil, of preaching in but one of those Pulpits, tho' it be but for half an Hour once in a Week? Take my Advice; there are Numbers of poor Clergymen, who are ready to starve for want of Friends to help them to some little Preferment; some of the poorest and meanest of these you may make Choice of for your Curates, who will be glad of any little Pittance for a Maintenance. But perhaps one of greater Worth and Merit, who for Want of Friends to solicit his Preferment, is oblig'd to the Necessity of accepting any Thing that offers; if such an one applies to you, you must deal with him in the same Manner as you do with others who have no one good Quality to recommend them; you must screw him down to such low Terms, that his Income shall not be sufficient to supply him with the Necessaries of Life.

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As to this last Class of the Clergy, I have a Word more to say to them. I know your Situation is hard enough, and so would I have it be; because it will cramp your sprightly Parts and enterprizing Genius, in the full Exercise of which I have too much Reason to expect some notable Foil; and your necessitous Circumstances will not only prevent you from furnishing yourselves with the Means of Improvement, but perhaps force you to do such Things as may be inconsistent with your Character. Thus, if you should happen to be appointed a Curate to some lazy indolent Incumbent, or procure a small Living to yourself, it may be some Gentleman of your Congregation may be so taken with your Manner of preaching, that he will invite you to his Table, and make you very welcome; this Man, possibly, may be a very wicked and debauched Liver; in which Case you must be very careful to give no Offence by reproving him, or offer to preach against those Vices of which he is notoriously guilty; for if you do, depend upon it, I will take Care that you shall not only lose his Favour, but your Curacy too; if he is a good Man, it's great Odds, but he has some peculiar Humours, which however foolish or inconvenient they may be, you must study to please and fall in with, or the Consequence to you will be the same as in the former Case. Thus, by my Management, your Virtue and Integrity shall be so far from being of any temporal Service to you, that they shall be the greatest Impediment to your Preferment, and hinder that kind and friendly Entertainment which the Sacredness of your Character might entitle you to among Men of Wealth and Fortune; for, tho' you know your Duty, and are ready and willing to do it, yet I will so contrive the Matter, that you shall either sacrifice every honest Principle, or starve

starve with a good Conscience. Some of you may have the good Fortune to be put into a Country Vicarage by a Nobleman, Knight, or Squire, in whose Gift it is, which if you will keep unmolested, you must be content to be the Dupes of your Patrons. But if you should happen to be his Chaplain, and if he is of a merry and facetious Turn, you must stoop to be the Droll to make Diversion for him and his jovial Companions, and be the standing Butt for their Jest and sarcastic Wit; your Resentment shall signify nothing; and if you presume to reprove their Follies, you shall have their Laugh more strongly turn'd against you, or incur his and my high Displeasure; rather, if you desire to enjoy your Living in Peace and Quietness, you must flatter and fawn upon him, praise his Faults as if they were shining Virtues, and admire, at least pretend to do so, his very Failings. If you carefully follow these Instructions, and heartily espouse my Cause, it will produce the Effect I desire, and I shall soon have the Pleasure of seeing the whole Parish at my Devotion, banishing from their Minds all Love of Virtue, and extinguishing every Spark of it wherever it had made any Appearance before; destroying every Principle of Honesty, Generosity, Benevolence and Charity; and spreading an universal Degeneracy, and Disregard both to Religion and Morality every where round about you, to my inexpressible Satisfaction, and the great Increase of my Family. But if you should prove refractory, and so blind to your own Interest, as not to regard the Rules and Instructions I have here given you, you will have the Misfortune to be stripp'd of your Living, or turn'd out of your Curacy; and when you find it impracticable to live by your Divinity, turn Orator, in Imitation of that precious Disciple of mine, who being baulk'd in his Expectations of rising in the Church,

Church, has rail'd at the Bishops ever since, and sanctifies the Sabbath by exhibiting Lectures of Buffoonery every Sunday Evening near *L——n's Inn*; a Wretch whose Merits, whatever he may boast of himself, could not procure him a Living in the Service of his God, and therefore I took him into mine, and I must own he has employ'd his Talents exceeding well in the Support of my Kingdom.

O ye Tribe of *Levi*, how serviceable may you be to my Interests, and that without taking much Pains about it? I need not tell you that reading Prayers and Preaching is your Trade, it is the Means of your Subsistence, and if it be done, it's enough, it's no Matter in what *Manner* you do it. You may loll over your Book with a careless Indifference; hurry over the Service with as much Haste as a Schoolboy does his Lesson, not minding the Pauses where the People are to follow you; for the sooner you get to the End of it, the sooner you will finish your Task. During the Responses, you may loll upon one Elbow, take Snuff, and let your Eyes roll over the Congregation, not so much to see whether the Worship be performed with due Order and Decorum, or whether the People observe that Reverence that the Solemnity of the Place and Occasion requires, but merely to gratify your Curiosity, or a worse Passion, in viewing the prettiest Faces, &c. among them; the People seeing the Levity of your Behaviour, and how little you are affected with Devotion, will imagine, that no more is required of them than to go thro' the external Forms of Religion. When you mount the Pulpit, which should be done with a becoming Gravity and Dignity, instead whereof, assume you an Air of Pride and Stiffness. Such of you as are Masters of more Learning, and have acquired a more extensive Knowledge than the rest of your Brethren, have a fine

Opportunity of displaying your Abilities in the Pulpit ; there you may shine as Orators of the first Class, and adorn your Sermons with all the Flowers of Rhetorick, which, however, must be more in the Fineness of Language than in the Energy of Persuasion ; let the Greatness of your Learning rather appear in discussing Controversies and Disputes about the Meaning of some particular Words and Phrases, the Signification of which, if you happen to hit upon the right Sense, is of no Manner of Importance to the Hearers ; you tell them very gravely, that the original *Hebrew* has it thus, but that in the *Septuagint* you find it carry a different Sense, and different still in an *Arabic* Copy which you have seen, and at the same time reciting the Words or Phrases as they are read in those Languages ; and when you have so done, you may give them your own Opinion, and your Reasons for it, which you think are conclusive. This will raise in the People a wonderful Idea of your vast Erudition ; they will think it impossible that a Man of such profound Learning, and one so well acquainted with the oriental Tongues, can be wrong in any Point of Religion, and will implicitly believe every Thing you advance. Then it is that you may do me Service ; for if you have any Opinions that do not exactly square with the Orthodoxy of the Christian Faith, how easy is it for you to confirm your Notions, by wresting Texts of Scripture to your Purpose ? Or if you have any favourite Vices of your own to palliate or excuse, by giving a wrong Sense of some Passages of Scripture, and torturing others till you make them speak your Mind, you will not only lessen the Heinousness of your own Crimes, but furnish others with Arguments for committing the same. As for such of you as are content with the common received Notions, and dwell only on the Surface of Things, let your Sermons be composed

posed of a Heap of dull heavy Stuff, without Sense or Connection, which I would have you read over with as little Life and Spirit as there is in your Discourse, and at the End of it you will find one half of your Congregation asleep.

Once more ; I earnestly entreat you of the Clergy who have any Regard for my Interest, that you will avoid as you would the Plague, and as Persons who are my utter Aversion, such of your Brethren as you observe employ their whole Time and Study to be as serviceable as they can to Mankind, both in their publick Stations and in their private Capacities ; and in particular, take especial Notice of the Character of the Person whom you well know by the Description I am going to give of him, and let your Behaviour and Actions be exactly the Reverse of his. — Observe him while he is performing the divine Offices, see the deep Attention in which the People are fix'd ! his graceful and devout Demeanour strikes them with Awe and Reverence ; he reads the Prayers, or rather prays with such a Deliberation and Fervency as becomes one who is the Mouth of the Congregation in their Addresses to God, and in a Manner suitable to the Condition of frail Creatures humbling themselves in the Presence of their Omnipotent Creator ; and so great is the Effect of his pious and unaffected Behaviour on the Minds of the People, that they all join him as it were with one Heart and with one Voice. The whole Drift and Purport of his Sermons is to warn Sinners of their Danger, and the dreadful Consequences of continuing in the present Course of their Impieties ; to instruct the Ignorant in the Doctrines of Truth, convince them of their Errors, and to lead them in the Way to eternal Life ; and to confirm the Wavering and Weak in the Choice of the most substantial Good, by Motives deduc'd

from the Consideration of their future Happiness. His Expressions are so well chosen, and his Sentiments of such Weight, as to make the deepest Impression on the Minds of his Hearers, and he delivers them with such a gracious, and yet majestic Sweetness, that he gains the Favour of his Audience, and, as it were, commands their Attention to whatever he says; they believe him to be sincere, and that what he offers to their Consideration proceeds from his Heart, and therefore are the more readily inclin'd to comply with whatever he recommends to them as their Duty; and as his Discourse is utter'd with an Energy becoming Truth, and with Arguments uncontestable, it strikes home to the Consciences of Sinners, nor are Unbelievers able to gainsay or withstand the Force of Conviction it carries with it. Nor is he barely content with feeding the Souls of his People with celestial Nourishment, but has likewise a Regard to the Bodies of the Poor among them, and acts the Physician to those among whom he lives, who cannot afford to pay for a regular one.

Such is his known Integrity, that People of all Parties and Denominations are willing to refer their Differences and Disputes to his Determination, which he decides with the greatest Equity, and generally to the Satisfaction of all concern'd; even the Offenders themselves, convinc'd of their Errors, confess the Justice of his Sentence. Whenever he hears of any Jars or Quarrels among his Parishioners, he is indefatigable 'till he can bring them to a Reconciliation, and by every good Office he can do, spreads Peace throughout the Parish, and endeavours to unite all in one general Friendship. Nothing affords him a greater Pleasure than when he has an Opportunity of saving a Family from Ruin, either by wholesome Advice, or lending them Money Interest-

terest free, and thereby enabling them to follow their Business with Credit. His Charity is so extensive, and Benevolence so universal, that nothing but Prudence and a necessary Regard to his own Family, sets Bounds to his Good-will. His easy and chearful Temper, and affable Behaviour find him an agreeable Reception wherever he comes, and he is respected and beloved by all who have the Happiness of his Acquaintance; even the Libertine and noisy Reprobate, shrink back into themselves, and are so over-aw'd by his Presence, that they durst not utter any Thing offensive to his Ears. Malice itself, however busy in maligning and aspersing the Characters of others, can find no Room for Defamation in him. These are the Out-lines of that detested Character, the Reverse of which it is my Desire you should imitate.

I have a few Admonitions still left for the Ministers of those Sects and Parties which separate from the establish'd Church. As you are well acquainted with the History of the Revolutions that have happen'd in this Kingdom, both in Church and State, you must instil such Notions as these into the Minds of your People; namely, that when their Forefathers left the Church of *England*, that then all Truth, Honesty, Religion and Goodness forsook it likewise; that true Godliness is no where to be found but among *them* alone, and that *they* are the People peculiarly beloved of the Most High; thus being puff'd up with a vain Conceit of their own Holiness, they will the more easily fall into the Snare which I lay for them. Teach them an irreconcilable Aversion to such as are of a different Opinion, not for any Crime that can be charg'd upon them, or that they are guilty of any gross Immoralities, but because they go to Church, or have other Notions in respect to Ceremonies and Manner of Worship than what
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you profess, or because they bow at the Name of *Jesus*, or receive the Sacrament on their Knees, are pleas'd with the Musick of an Organ, or think it is proper the Service should be read over the Dead. As you profess a more than ordinary Sanctity, it is necessary that you appear externally extreme formal and precise; but when you are got behind the Curtain, or in Company with your Associates or Intimates, throw off the Disguise, and give yourselves up to those Liberties which the carnal Man is fond of. Let your publick Worship be drawn out to as great a Length as you possibly can make it, to convince Mankind of the great Pains you take in the Salvation of Souls; from whence I shall reap this Advantage, that it will make every Body else weary of Divine Worship. In your Prayers imitate the Example of my old Friends and Allies the Pharisees, let your Petitions and Repetitions be as numerous as you can make them; thus the younger Part of your Congregation will be lull'd asleep, and the rest be forced to employ their Eyes and their Thoughts on some other Objects, in order to cure themselves of that Drowsiness which your tedious Devotions bring upon them. You won't be much at a Loss for Materials to protract your Prayers to what Length you please, it is but your frequently repeating some particular significant Phrases and Expressions with a little Variation; thus they who place their Religion in the extrinsic Notions of it, will be continued in the Cheat, and Persons of a more discerning Judgment will take Offence, and entirely quit your House of Worship, where they are so little edified; and this Way will my Interest be likewise much promoted. In your Preachments, let your Sermons be uttered in a whining Tone, laying the Stress of your Accent on some particular Words and Phrases, which you must pronounce with a special

cial Loudness or Vociferation. Bawl out your Exclamations against Sin with all the Strength your Lungs will allow you. *O the Loathsomeness of Sin! The eternal and fiery Torments that will be the Punishment of Sin!* And so you may proceed in the same Strain thro' your whole Discourse, but add not a Word of Instruction how Men are to perform their several Duties in their respective Stations and Relations, so as to entitle them to the Favour of Heaven and the Applause of all good Men. Tell them they must resist Temptations with all their Might; but be sure not to explore the secret and unheeded Ways by which I train them into those Temptations, and at length force them to comply; nor must you disclose to them the Original and Progress of vicious Habits, for in so doing you will put them upon their Guard, and so render the Stratagems I lay to ensnare them ineffectual and useless, and draw them out of my Snares before I have inclosed them; it would instruct them in the Means of stifling every Inclination to Sin in its first Appearance, and teach them to watch every Motion of their Hearts, and every Desire I can invent for their Deception; this would be laying the Ax to the very Root, and the most effectual Method to destroy my Dominion over Mankind. You may likewise fill your Sermons with Invectives against all other Parties and Denominations of Christians whatsoever, but exalt your own to the highest Degree, and assert it as an uncontestable Truth, that no Salvation can be obtain'd out of the Pale of your particular Church; the same Prejudices you should instil into your young Hearers, who very probably will preserve those narrow Principles as long as they live. By such Methods as these it is, that with Pleasure I behold this Nation split into such a Number of Factions, Sects and Parties, which I take

particular Care to keep alive by fomenting Animosities between them, and stirring up Quarrels among them about Things of but small Concern either to their spiritual or temporal Welfare. The Church shall pour out her Anathemas against all who are not of her Communion, calling them Hereticks, Schismaticks, and Enemies to the true Catholick Religion, and therefore not to be tolerated, as being manifestly Enemies to Christ the Head of the Church. The *Presbyterians* shall spit their Venom against all Church-Authority and Government; shall rail and rave against Archbishops, Bishops, Deans, Prebends, and other Dignitaries of the Church, declaring that those Distinctions are contrary to the Design and Institution of Christ and his Apostles, and that those who join with them cannot be in the Road to eternal Life. The *Baptists* pronounce all such in a lost Condition who were only sprinkled with Water in Baptism, or neglect to be baptized when they come to Years of Maturity. The *Quakers* shall stop up the Road to Heaven against all who don't wear a flouch'd Hat, or have a superfluous Button on their Coat, or who cannot shew some Evidence of the Working of the Spirit within them. The *Trinitarians*, out of their abundant Zeal, shall pronounce those to be of a very unsound Faith who do not believe the Godhead of *Jesus Christ*, nay, shall consign over such to everlasting Punishment who hold the contrary Doctrine: Their Antagonists, no less furious in their Zeal, shall affirm, that there is no Place in Heaven allowed to those who are so presumptuous as to think that *Christ* is equal to the Father. The *Messianists* shall bar the Way to the Paradise of Heaven to all those, who do not firmly believe that the Blood of *Christ* is alone sufficient to wash away all their Sins, and make them holy, and confidently declare those

those to be in an unregenerate, and consequently in a damnable State, who set the least Value upon good Works. Thus while each Party is violent in the Defence of its peculiar Notions, and fiercely contends about Words and Faith, I will silently steal away from them the very Substance of Religion, and leave them nothing of all that is Praise-worthy in Christianity; nor will I ever interrupt them in their Quarrels and Contentions, about the Shadow of it.

You who are the Leaders and Founders of the Sect last-mentioned, you need not be afraid of any Interruption from me; don't imagine that I shall be in the least offended with you, so long as I see you so immoderately zealous in propagating your religious Opinions, or so long as your Zeal is enthusiastic. I give you free Leave to strike the Passions of your Hearers, so long as you make no Application to their Understandings, nor endeavour to rectify their Judgments by rational Arguments, nor purify their Affections by setting before them the Deformities of Vice. There is a great deal depends on modelling your Voices to a proper Pitch; let them be strong, and you must raise them by due Degrees, as you see the People affected; let your Sermons be stuff'd with rapturous Expressions and O's in abundance; let *Christ! the Love of Christ! the Riches of Christ!* be the constant Burden of your Discourse, and be frequently repeated with a peculiar Emphasis; you know by Experience what a surprizing Effect it will produce in the Minds of the attentive Audience; and as you perceive their Affections rising, elevate your Voice still higher, at the same Time throwing out your Hands, with other Agitations of your Body, you will gradually wind up their Passions to the highest Pitch of Transport; in which Position you

must strive to keep them till their Spirits, no longer able to support so high a Strain, flag at once and sink down in a Groan, which, by Sympathy runs thro' the whole Assembly; like Thunder, which rattles, cracks and breaks on every Side of you, 'till it rolls away with the Clouds in a distant Grumble. In your Exhortations you must be very urgent in pressing upon them the Necessity of feeling the irresistible Workings of the Spirit within them, and the powerful Operations of regenerating Grace in their Hearts, without the most sensible Demonstrations of which, they are in the high Road to Damnation; which Workings of the Spirit must be patiently waited for and duely attended to; but that those who have these Assurances, and can give such Testimonies of the awakening and enlivening Effects of the Spirit, have the certain Tokens that their Names are register'd in the Book of Life, and have an indisputable Title to the heavenly Inheritance: The Consequence of these your bold Affirmations will be, that such of your Followers as are of a weakly Constitution, or of a melancholy Turn, and unable to bear the strong Impressions which the Vehemence and Earnestness of your Discourse makes upon their Minds, will fall into Despair; as imagining, from their Inability of producing such Evidences of their Regeneration, that they are destin'd by the Omnipotent to everlasting Misery, and that whatever they do to obtain his Favour will be to no manner of Purpose. On the other Hand, those whose Imaginations are more lively and alert, and whose Conceptions are more easily fill'd with bright Ideas, will readily interpret those Agitations they feel in their Minds, while they are hearing such blessed Words flowing from your Mouths, to be the Effect of heavenly Light darting into their Souls; thus being fully perswaded that they are in
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the Number of the Elect, and that they are the peculiar Favourites of Heaven, they secretly scorn and despise all the World besides; these are the Persons who, notwithstanding their great Pretences to Holiness, I play my Arts upon with Advantage, especially those of the Female Sex, who make up the far greater Part of your Assemblies, and who being more easily captivated with the Speciousness of your Doctrine, I deceive them with Visions, Dreams and strong Delusions, filling their Minds with Pride and Self-conceit, making them ill-natured, mean, selfish and indolent, inspiring them with Notions of your high Worth, and that they cannot be too liberal to Men who were the Instruments of Heaven in bringing them into so happy a Condition, tho' they must know, that at the same Time they are thus bountiful to you, they are robbing and ruining their own Families, if they have any; if they have not, they are ruining themselves, partly by that, and partly by losing so large a Portion of their Time, in long Visits to pious Friends, in spiritual Confabulations, attending private Societies, in Fasting, Prayer, Singing, &c. Such Sort of Meetings I advise you to encourage all you can, for they contribute very much to the promoting of my Interest; for while they are thus spending their Time in what they imagine to be the highest Acts of Devotion, they neglect the most necessary Duties and most important Concerns of Life. Another Consequence of Advantage to me is, that People of a vain and ludicrous Humour, take Occasion from hence to scoff at and ridicule all Religion without Exception; and those of a more serious Turn, are disgusted, when they see you and your Followers making such a solemn Farce of it, and are nauseated with the mean Phrases and familiar and coarse Comparisons which I often put into their Mouths, as well in their spiri-

tual Confabulations together, as in their more solemn Addresses to the Deity. Now I appeal to your own Judgments, unbiass'd by Prejudice or Interest, whether you really think an indifferent Person would sooner be induced to renounce the Principles of Christianity, and give himself up to a licentious Life, by hearing a prophane Blasphemer affirm, that there is no God, nor a future State; or by hearing a professed holy Devotee crying out in a rapturous Extacy, *O—sweet Jesus! how I could hug thee in these Arms! how I could roll in thy Bosom! thy Kisses are sweeter than Honey or the Honey-comb?* In the former Case, he will naturally be put upon exercising his Reason, and will revise those Arguments that are usually produc'd to prove the Existence of a Deity, but the latter will be sure to give him a Surfeit. I have no Objection therefore to your Proceeding in the Course you are in, deceiving and being deceived; for by thus intoxicating your Admirers with such visionary Dreams, you lay them the more open to my Attempts. You may indeed frighten some out of their Sins, yet you will drive more out of their Senses, and upon ballancing the Account, I believe the Advantage will be on my Side.

Thus, my good Friends, the Clergy of every Denomination, who are willing to promote my Interest, you know how many Ways you can be serviceable to me, if you will but be hearty in the Cause; and the more vigorously you exert yourselves in employing all your Powers and Faculties in such *laudable* Pursuits, the greater shall your Rewards be when you come into my infernal Kingdom. I will prepare you Seats, or rather Thrones, which shall shine like burning Carbuncles, near my own, in my fiery Palace, where the Light of the Sun shall no more interrupt your nocturnal Revels, and rosy-colour'd
Flames

Flames shall be spread as a Carpet under your Feet; your Cup shall be fill'd with the same *cordial Draughts* which I drink of myself, you shall carouse at my Banquet, and be attended by the politest of my Furies; your Beds shall be warm'd with the hottest Coals that Hell can produce; you shall be guarded and serv'd by the stoutest of my Demons, and be eternally the Companions of me and my Angels.

Thus, gentle Reader, I have open'd my whole Scheme to thee, I have told thee in plain Terms what I would have thee to do, have made the Road that leads to my Kingdom easy and delightful, and have set the Gates wide open for thy Admission into those Mansions, in which thou shalt enjoy the Rewards of thy Fidelity to me during thy Stay upon Earth. I shall now address myself to the Female Part of this Nation, by giving them such Instructions as I think are necessary for their Conduct, as drawn up by an arch Demon whom I have appointed Inspector-General of the Affairs of that Sex.

C H A P. VII.

Instructions for YOUNG LADIES.

IN Obedience to the Commands of my Great Master, Prince *Lucifer*, and in order to relieve him from the Fatigue of attending your numerous and most intricate Affairs, I have compiled this Chapter of Instructions for your particular Use, and here submit them to your Perusal, hoping they will meet with a favourable Reception, and that you will pay a due Regard to them.

You are now about fourteen or fifteen Years of Age, and consequently in the full Bloom of Youth.

You

You have now Sense to know and Understanding to discern what are the Duties of your Station, and therefore should think and act for yourselves. Is it not, think you, a vexatious Thing, that young Ladies of your sprightly Wit and blooming Charms, should be still subject to the Controul of a rigid and severe Mamma, who will not suffer you to speak or act any Thing but what she dictates and prescribes to you? Are you not too big to be under Government, and can you bear such harsh Impositions on your Youth? No, surely: You have a Will of your own, and by that only you should be ruled. Use that Freedom you are born to, and if your Parents Commands are disagreeable to your Fancy or Humour, make no Scruple to disobey them, and if they oblige you to it by Force or Correction, be as sullen and dogged as you can. Let Vanity, that ruling Passion of your Sex, be the most prevalent in your Breasts, and shew itself in all your Words and Actions. If you are any Thing remarkable for your Beauty, never think you set too great a Value upon it, but rather employ your whole Time and Care in improving and setting it off to the best Advantage; let your Glass be your chief Counsellor; admire your own dear Persons; deck yourselves in the gayest Apparel that your Fancy can be pleas'd with. Flatteries will be offer'd to you in Abundance, which you must be so far from giving a Check to, that you must cherish and encourage them, and even believe that those who are the most lavish of them are your best Friends. FLATTERY! O the charming Sound, the rapturous Pleasure it conveys! How are your Hearts tickled with Delight, when a spruce young Fellow, in order to display his Wit, or recommend himself to your Favour, extols your Beauty to the Skies, has a Compliment for your sparkling Eyes, another for your rosy Checks, another for

for your ruby Lips; is in Raptures with your fine Neck, swelling Breast, slender Waist; is in an Extacy when he kisses your lily white Hand; is lavish in the Praises of your fine shaped Leg, tho' he don't know but it may be as crooked as a Ram's horn; and as to your Foot, nothing in Nature was ever so pretty, and then the Symmetry and just Proportion which every Part bears to the other, shews Art and Nature join'd in forming the most beautiful Structure that ever gain'd the Admiration of Mankind; but above all, the rare and unexceptionable Accomplishments of your Mind. O! how delighted are your Ears with such Musick! Delicious Food for your Vanity! Thus we may easily account for the Pride with which you are puffed up, and your scornful and contemptuous Treatment of those whom you judge your Inferiors in Beauty or Fortune; thus will you become an easier Prey to those who study your Foibles, in order to get the Ascendant over your Understanding, and to make their Attempts on your Chastity the more succesful. —

O CHASTITY! that precious Jewel, that true Ornament of your Sex, so highly valued, but, thro' my Practices, so rarely found among you; 'tis the Mark at which I aim my keenest Arrows. My Stratagems to pervert and ensnare you, are so numerous and various that it would be endless to recount them. Don't wonder then if I sometimes appear as an Angel of Light, since this is one of my most politick Stratagems to put you off your Guard, and lay a sleep that Dragon *Honour*, which otherwise would watch too narrowly the forbidden Fruit. 'Tis by my Instructions the treacherous Youth is taught the Means of seducing you to his Arms, and the Baseness of leaving you to the Tortures of lost Innocence. 'Tis by me you are deluded into a Belief of his specious Pretences. 'Tis by me you are inclin'd to
listen

listen to the deceitful Lure of his Love, to believe
 his Protestations, and to yield yourselves Victims to
 his impetuous Lust. O what hellish Pleasure does
 it afford me, when I see you hearkening to his
 fallacious Tales of Love, smiling at his grossest
 Flatteries, crediting his perfidious Vows and Oaths
 which he makes with a fix'd Determination to break,
 suffering him to take the most familiar Liberties,
 wantonly toying together, 'till your fond Heart, no
 longer able to resist the Power of his eager Pursuit,
 feels the trickling Poison running thro' every Vein,
 when you, panting, wishing, dreading, faintly de-
 nying, half complying, fall unresisting into his
 Arms; the Youth, in the Fury of his raging Lust,
 seizes the critical Minute, clasps you in his Arms,
 and robs you in an Instant of your most precious
 Virgin Treasure — that Jewel, the Pride of Female
 Youth. I must confess it would vex me to see you
 enjoying such Transports of Delight, did not the
 Reflection that your Pleasure would be follow'd by
 a long Train of complicated Woes and Miseries, a
 little relieve my Anxiety; for soon you will perceive
 your late amorous Swain become cold and indifferent
 to you, and to add to your Vexation and unspeak-
 able Torment, you shall hear him boasting of his
 notable Dexterity in the Art of deceiving, and even
 upbraiding you for your easy Compliance, and the
 little Opposition your Virtue made to his Attempts
 upon you; then will I order my Furies to take full
 Possession of your Souls, and torturing you with
 the most pungent Reflections; what a delightful
 Scene it will be to me to behold you tearing your
 Hair, beating your Breasts, crying, raving, and la-
 menting your forlorn Condition; and, as an Aggra-
 vation of your Honour irrecoverably lost, and your-
 selves under the Necessity of repeating the same
 Crime, and of continuing in the Practice of it:
 For

For your Parents, thro' my Instigation, shall be so provoked at your Folly, that they shall turn you out of Doors, and reject you for ever as an Outcast and Reproach of their Family, and thus you will be thrown directly upon my Hands, and you may depend upon my Care in disposing of you in such a Manner as I find you best able to do me Service; you shall then go on in the same Course you have begun; and indeed to what other can you take to procure you a Subsistence, but either to enter into the Service or rather Slavery of a Brothel, or become a kept Mistress, from either of which you will find it next to impossible ever to return to the Paths of Virtue? VIRTUE! thou empty Dream of visionary Mortals, who fancy they enjoy a Pleasure in the Practice of it here upon Earth, and that it will be rewarded with eternal Happiness in the World to come. But pray consider, is the Applause you receive for being a *virtuous* and *discreet Lady*, a sufficient Compensation for the Mortification you must undergo in restraining your Passions and Appetites, and depriving yourselves of many Gratifications, many Pleasures, which your Senses would be glad to enjoy? No, surely; I hope you have another Way of thinking; rather imagine that Pleasure is your chief Business in this World, and let that be your principal Pursuit, to that you must not scruple to sacrifice every other Interest of how great Moment soever it be to you, and let no Consideration whatever hinder you in the Procurement of it. This great City, the Metropolis of the Kingdom, where I keep my principal Residence, (and where I receive Intelligence of the Transactions and Practices of my Help-mates in seducing the Nymphs and Lasses in all Parts of the Nation) abounds with Places of publick Resort and Entertainments, where are Temptations the best fitted in the World for

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tainting

tainting the Minds and ruining the Morals of the Fair Sex; I mean the Theatres, Operas, Masquerades, Gardens, from one or the other of which not a Corner of the Town is free. As to you, who are Ladies of superior Rank, and somewhat better Quality than others of your Sex, I allow it is a Politeness in you to grant your Favours to Suitors who address you in a Gentleman-like Manner; you do well, and I promise I will not disturb you in such a generous Complaisance; I rather wish that the same Custom would prevail among your whole Sex. As for you Ladies, who have the same wanton Inclinations, but are afraid of ruining your Characters, you need only hide your Faces in a Mask, and in an Evening take Coach and drive to some Bagnio, where you will find enough ready to cure you, at least for the present, of your raging Fit of Lust. But tho' I have been thus particular in my Instructions to the Ladies of Quality and Rank, I have not lost Sight of those pretty smiling Lasses of inferior Order, that are to be found in every Town and Village throughout the *British* Dominions; neither would I have them imagine, that because they are deprived of the Means and Opportunity of frequenting those Places of Pleasure and Luxury, that therefore they are out of the Reach of my Devices; far be such a Thought from me; you may assure yourselves, my dear Girls, I have as great a Regard for you as I have for the finest Ladies in the Land; and therefore I have provided Diversions of another Sort, yet such as are as pernicious in their Consequences to you, as the others are to your Betters; I have taken Care to make Holidays for you, and on those Days have appointed Fairs and Wakes to be held, and at other Times will find you Opportunities of going to Dancing-Bouts and other Kind of Amusements, all which my Fellow-Labourers and Co-agents are wonderfully vigilant

vigilant in improving to the Advantage of my great Master's Service, by seducing you to the Practice of every Female Vice, as much to the promoting of our Interest in your lower Sphere of Action, as your Superiors do in higher Life.

Ye Virgins, whose blooming Beauty has more attractive Charms than all the Works of Creation besides; in whose Countenances Chearfulness and Affability are certain and undoubted Indications of the Innocence of your Hearts; whose Smiles cheer and enliven the Beholder, more than the Rays of the Sun in all its Lustre, appearing to a bewilder'd Traveller after a dark and cloudy Night, or a tempestuous Storm; whose Virtue hath hitherto been your Guard against every Temptation; whose unaffected Modesty, that lovely Ornament of your Sex, especially of those of your tender Age, is your Safeguard and Defence against the prophane Approaches of the Libertine; I must confess, with all my Subtilty, I am often hard put to it to bring you to my Lure; your Watchfulness will not suffer you to be deluded by my most tempting Wiles, and breaks thro' the most cunning Snares I lay for you; your Presence, wherever you come, gladdens every Eye that sees you, but to me and my Companions you are the most hateful Objects in Nature. But tho' most of the Stratagems and Devices I have practised are often eluded by your Vigilance, yet there is one, which by long Experience I have found seldom to fail in prevailing with you to throw off your Modesty; and that is VANITY, this is a peculiar Foible of your whole Sex, which seems inherent to your Nature, and must be the Instrument for me to work with in drawing you astray from the Paths of Virtue. I know you are not, you cannot be insensible of the many Charms that embellish your sweet Persons; will you then suffer yourselves to be lost to

the World, and immur'd in Oblivion within the Walls of your Father's House; when with those bright Accomplishments you are possess'd of you can make the most brilliant Appearance in the *Beau Monde*? Cou'd you imagine what a gay and splendid Figure you would make at Assemblies, Balls and Masquerades; what a vast Delight it would be to you, when you are at a Play or an Opera, to observe the Eyes of the whole Company more attentive to you than on what passes on the Stage; how your very Heart would dance within you to see yourself surrounded with a Croud of Beaus, striving which of them can pay you the finest Compliments; the vast Pleasure you will take in being told, that the most celebrated Beauties with Envy behold your numerous Conquests, that you are the Toast of the Town, and that you are daily robbing them of their most deserving Admirers; could you but conceive the secret Joy you will receive, when you shall find it in your Power to strike a Number of Gazers dead with a single Glance of your Eye; what numberless Occasions you will have to laugh at the Folly of your lordly Masters the Men, when you shall hear them confess that a Smile of your Face is no less than Redemption from the Grave, and your Frown more killing than Death itself, and that with a Flirt of your Fan, or a Toss of your Head, you can throw them into Convulsions of Joy or Grief at your Pleasure: I say, if you were but sensible (as you shall be if I can make you so) of the many Ways your Sex take (who are at Liberty to do as they please) to divert and amuse themselves abroad in the World, you would use your utmost Efforts to break the Chains of your Restraint, to participate of those transporting Pleasures I have just hinted at, besides others which I shall soon acquaint you with, when I shall see your Curiosity rais'd, and a Readiness

ness in you to comply with this my Advice. I shall then instruct you what Measures it will be proper for you to take to lay aside your Modesty, which has hitherto been a Bar to your greatest Delights; how you shall gradually accustom yourselves to be ogled by the Men without any Uneasiness, and to be prais'd and flatter'd without Blushing. When I find you perfectly divested of all Modesty, I will ply you with such Insinuations and Suggestions, that you shall not think the worse of a Man for being a Rake, a Debauchee, or a Libertine both in Principles and Practice. Ladies of Rank already have, thro' the Prevalence of my Power over them, made it fashionable, to admit, and be pleased with the Addresses of such Creatures; which I now acquaint you with, that you may not be startled at, or offended with the indecent Liberties with which they will treat you. Thus when you have once got rid of your Modesty, your Chastity will soon make Room for Passions of another Complexion; and when Chastity has left you, true Delicacy, which gives a Lustre to every good Quality, will quickly be lost. Thus, from being the most beautiful Part of the Creation, and the Glory of your Sex, I will lead you gradually down to the lowest Ebb of fallen Angels, till you are the Disgrace of the human Species, and become the Scorn and Contempt of the better Part of your own Sex, and are render'd the Objects of Mockery and Derision of both Men and Devils. Your sparkling Wit, which once gave Life and Vivacity to every Company you come into, you shall now only employ in satirical Reflections upon those whose virtuous Characters your Envy excites you to depreciate and undervalue; those sweet Voices of yours, which used to enchant every one that heard you, while they were only inspired by Truth and Innocence, shall be now set on Fire of Hell,

Hell, and only employ'd in deceiving, flandering and backbiting; every Power and Faculty of your Souls shall be perverted and made to serve the vilest Purposes; 'till all your former good Qualities are so absolutely debased and disfigur'd that you are the perfect Resemblance of the infernal Spirits, and the exact Image of my most puissant Prince LUCIFER, who then shall acknowledge you for his own begotten Daughters, and appoint you Portions agreeable to your Merits; that is, when you shall be brought to answer the Description which *Adam* gives of Woman, in the Person of *Eve* his Wife, whom, after her Seduction, he accosts in the following Terms.

*Out of my Sight, thou Serpent! — That Name best
 Befits thee, with him leagu'd; thyself as false
 And hateful! nothing wants, but that thy Shape,
 Like his, and Colour serpentine, may shew,
 Thy inward Fraud, to warn all Creatures from thee
 Henceforth: lest that too heavenly Form, pretended,
 To bellish Falshood snare them! But for thee
 I had persisted happy; had not thy Pride
 And wandring Vanity, when least was safe,
 Rejected my Fore-warning, and disdain'd
 Not to be trusted; longing to be seen,
 Tho' by the Devil himself; him over-weening
 To over-reach: But with the Serpent meeting,
 Fool'd and beguil'd; by him thou, I by thee,
 To trust thee from my Side; imagin'd wise,
 Constant, mature, Proof against all Assaults;
 And understood not all was but a Shew,
 Rather than solid Virtue; all but a Rib,
 Crooked by Nature, bent (as now appears)
 More to the Part sinister from me drawn;
 Well if thrown out, as supernumerary
 To my just Number found! — O! why did God,
 Creator wise! that peopled highest Heaven*

With

*With Spirits masculine, create at last
 This Novelty on Earth, this fair Defect
 Of Nature? And not fill the World at once
 With Men, as Angels, without feminine?
 Or find some other Way to generate
 Mankind? This Mischief had not then befall'n,
 And more that shall befall; innumerable
 Disturbances on Earth thro' female Snares,
 And streight Conjunction with this Sex! for either
 He never shall find out fit Mate; but such
 As some Misfortune brings him, or Mistake;
 Or, whom he wishes most, shall seldom gain
 Through her Perverseness; but shall see her gain'd
 By a far worse: Or, if she love, with-held
 By Parents; or his happiest Choice too late
 Shall meet, already link'd, and wedlock-bound
 To a fell Adversary, his Hate, or Shame:
 Which infinite Calamity shall cause
 To human Life, and household Peace confound!*

MILTON.

This Picture *Adam* drew of Woman when there
 was but one in the World; but he drew it when
 he was in a Passion, and therefore it may be thought
 he has aggravated the Features a little too strongly;
 but was he now to rise from the Grave, and take a
 View of *Eve's* fair Progeny, I believe he would say
 she was the true Mother of them all. But I shall
 illustrate this Matter a little farther yet, and shew
 that Women are as capable of being as subservient
 to the Designs of my great Master, and can, when
 they please, propagate his Interests with as much
 Spirit as the Men. For this Purpose I will give
 you the History of *Three Sisters*, who, not long
 since, made no inconsiderable Figure in the several
 Parts they acted; in the Course of which you will
 easily trace the Steps by which I led them down the
 Hill

Hill of Virtue and female Excellence, into the filthy Vale of Sin, Shame, and Sorrow.

The History of Three Famous Sisters.

TH E S E three Ladies who were W——res, not out of Necessity, the most common Excuse urged in behalf of Prostitution, but out of a deliberate Choice, as the most eligible Scheme of Happiness; how far their Manner of Life contributed to their real Felicity, I leave you to judge from the Sequel. But I would caution you from running away with a Notion that I am going to furnish you with one of the many Instances that may be given of the capricious Wantonness of the Sex, for I assure you, if you advert to the Chain of Causes, which led these Ladies into that vicious Turn of Mind, you will find, that the Course they followed was far from being the Result of the Principles of the natural Woman, and that if they had not been unhappy in some Circumstances, absolutely independant on their own Wills, they might have been as much an Ornament to their Sex as their Conduct has given Scandal to the virtuous Fair; but to proceed.

The Ladies I am now speaking of, were three Sisters, Daughters to a Gentleman of some Eminence, in the County of *Salop*, who was possessed of a fair Estate in that Country, and deservedly esteemed by all his Neighbours. His Lady was of a reputable Family in the same Neighbourhood, and possessed of every Qualification that could render Woman amiable, or the Marriage State happy. They had but one Son, and the three Daughters we are now treating of; and while they lived, spared no Cost nor Pains to improve their natural Talents, and to dispose their Minds to an early Love of Virtue. But un-

unhappy for the Family, they both died, at a Time of Life when their Children most wanted their Countenance, to confirm into a Habit those Principles, their Years only permitted them to understand as a Precept. The eldest of the Girls was but fifteen Years of Age, and her Brother about two Years older, and they were left to the Guardianship of an Uncle by the Mother's Side, who had been bred a meer Soldier, with as few Sentiments of Delicacy, as possibly could be the Portion of any Thing of the human Species.

The young Ladies were put to a Boarding-School, and young *Horatio*, the Brother, was taken from the University, and, under the Eye of his pious Guardian, made a Campaign or two in *Flanders*, where he copied so truly after the old Colonel, that their Manners and Morals were exactly of a Piece, cursing, swearing, fighting and whoring were their constant Amusements, when out of the Field, Diversions which they pursued with no Kind of Delicacy, but Brute-like, made War upon every Female they met, without regard to Age, Circumstances, or Quality; for it was a Part of their Creed, that all Women loved the Sport in their Hearts, and were only chaste out of regard to Custom and Decency, Things in which they were resolved to bring about a Reformation, in spite of the Society for Reformation of Manners.

The Colonel and his Ward, with some other profligate Sons of *Mars*, erected themselves into a Club, which they christened by the Name of the Society for propagating Fornication, and Liberty of Conscience in carnal Matters; by the Rules of which every Member was obliged to swear against Matrimony, as a holy Cheat and a Trap upon their Liberty, to do all in his Power to banish cold Chastity to the frigid Zone, and to convince every Woman,

R

that

that it was her Right as an *English* Woman, to use every Thing about her, and indulge every Appetite with as much Freedom as the Men. A great many young Rakes of Quality were led to join this worthy Club, by the Novelty of it, perhaps without any settled Design of putting their hellish Notions in Practice; but the Colonel and his young Ward, *Horatio*, were truly serious; and to convince their Fraternity that they would stick at nothing, to promote the good Cause, they resolved to use their Influence with these Ladies, to espouse their Doctrines, and by their Example give Countenance to others of less Note, to fall in with their Schemes.

The young Ladies who had each of them Three Thousand Pounds to their Fortunes, had just left the Boarding-School, and went to live at a Relations of theirs, of small Fortune, and whose Circumstances wanted the Addition that would be made by their boarding with her. Their Brother and Guardian visited them there often, and treated them with such Freedom of Discourse, that the Ladies, tho' fond of their Brother, and possessed of as much Affection to the Uncle, as they could express, yet were prodigiously uneasy at the Liberty they took in their Company, of talking the grossest Bawdy, and ridiculing every Thing that was virtuous and modest. They endeavoured to argue them out of the Rudeness of their Behaviour; and the Gentlewoman at whose House they lodg'd, did all in her Power to convince them, that they could not act a more unnatural Part, than to accustom Ladies so young, to such Ribaldry, that tended only to take off the natural Delicacy of Sentiment, so much the Ornament and Safe-guard of the Fair; but the Colonel laugh'd at all their grave Remonstrances, and only proceeded to greater Indecencies by Opposition.

The

The good Lady could bear it no longer, she had several Women of Fashion and Virtue, who visited her, whom these Ruffians treated with the same Rudeness, and therefore forbid the Gentlemen her House.

The three young Ladies would certainly have been very well pleas'd with the Prohibition, had it been delivered with more Moderation, but at the Time it happen'd, the old Colonel had wound her up to such a Passion, by some very plain Speech, particularly address'd to her, that she called up her Footman and two Porters, who happened to be in the House at the Time, and ordered them to kick the Rakes down Stairs; treating them with so little Ceremony, and exposing them to the Servants, piqued the Pride of Miss *Betty*, the eldest young Lady, who happened to be at that Time in the Room, and engaged herself in her Brother and Uncle's Quarrel, with more Warmth than Prudence. 'What Madam, says she, in a Rage, 'dare you treat my Uncle and Brother in that Manner, and in my Presence too? They are come to see me, and while I stay in this House, and pay for my Board and Apartments, no Person belonging to me shall be insulted.' Miss, replied the Landlady, had the Brutes behav'd like Men, I had treated them like Gentlemen, but as it is, I am only sorry I did not send them to the Horse-Pond, and I'm sure no modest Woman can be offended at being rid of such debauch'd Company; none but such as are fond of the obscene Conversation, with which they entertain every Person they speak to, could resent that Usage I have given them. It's out of Regard to you, I have borne with them so long; but I must renounce Womanhood, and all Pretensions to Modesty, if I suffered them any longer. Modesty, Madam, pshaw, that's all Grimace, what mighty Pucker is

here, for two or three smutty Words to an old Woman; I fancy if some Body was in a dark Corner, and something else beyond Words offer'd, there would not be half the Noise, but there is always least Virtue where there are most Pretensions and Noise made about it; and those that are past all Offers but Words, are most angry, not at the Words I believe, but that they hate to be put in Mind of a Thing which they know they are pass'd the Use of; and since you are so choice of your Company, I assure you Madam, for my Part, I'll never sleep another Night in your House. The old Lady was choaking with Rage, and would have spoke sooner, but that Passion had almost thrown her into Convulsions; she had only Power to say, Madam, since you have declared your self so much of your Uncle's Sentiments, I'm glad of your Resolution, and that it prevents me from giving your Ladyship the same Attendance to the Door, with which I honour'd your scoundrel Guardian, and then flung out of the Room.

The young one was as much in a Storm as the old one possibly could be, and without giving her self time to cool, so much as to consult her younger Sister, who chanc'd that Day to be on a Visit as far as *Kensington*, and did not return till late at night, she order'd her Maid to pack up her Things, and drove immediately to her Brother and Uncle's Lodgings, where she found them incircled by half a dozen Rakes drinking Burgundy: It was a very uncommon Thing for a Woman of Virtue to appear in these Apartments, and the Servant who open'd the Door, not knowing Miss *Betty*, and mistaking her for some of the Ladies the Company had just sent for, usher'd her into the Parlour, where they were carousing without any Manner of Ceremony. The Colonel and *Horatio* were much surpriz'd

surpriz'd to see her there, and the old Fellow cry'd
 out in an Extasy; "Ha! *Betty*, I'll lay my Life, you
 " and the sanctified Hypocritical B—h your Land-
 " lady, have quarrel'd, and she has sent thee a
 " Packing, because you would not be so virtuous
 " as old Age and Ugliness. Is it not so my Girl?
 " Gad zounds, turning himself to a dapper Peer
 " who sat by him, is not my Ward here a pretty
 " Wench, is it not a Pity she should be virtuous,
 " and allowed to carry about her Virginity to this
 " unseasonable time of Day? Gad so, she is a fine
 " Girl, as strait as an Arrow, with the prettiest
 " Bend in her Back, and the wantonest little
 " Amble in her Gait, and so tall, foregad she's
 " just a proper Mould for a Granadier; come,
 " sit down my little Ward, now you have got out
 " of the Clutches of Wrinkles and Sanctity, Gad
 " thou shalt soon be a Woman, and list in our ho-
 " nourable Society, you shall be President of the
 " Female Side of the Court." Miss *Betty* was thun-
 derstruck at such a Speech in such Company, and
 from one who ought to have cut the Throat of any
 other Man who should have used her in the same
 Manner; and dash'd to the last Degree by the Ap-
 pearance of so many young People, who by their
 Aspect gave loud Alarms to every virtuous Prin-
 ciple, was scarce able to utter a Word; but turning
 to her Brother who stood grinning at all the Colonel
 had said, told him she wanted to speak with him,
 and courtesy'd out of the Room. The Servant,
 who by this Time knew his Mistake, was heartily
 vex'd that he had introduced her to that Company,
 immediately shew'd her up Stairs to the Dining-
 Room, making many Apologies for his Blunder,
 and in a Minute or two the Colonel and *Haratio*
 came up Stairs. It was with some Difficulty she
 could gain so long a Truce from the old Rogue's
 impertinent

impertinent Ribaldry, as to inform him of the true Grounds of the Quarrel betwixt her and her Landlady; both he and her Brother approv'd her Spirit, and told her that the Gentlewoman in whose House they lodg'd, was a very well bred inoffensive Woman, who would meddle no more with any bodies Affairs than she was permitted, was far from assuming any of those formal canting Airs which Mrs. ——— piqued herself upon, but could give a Joke, and take a Joke, without meaning any Harm, and that she might have any Apartments she pleas'd in the House. Miss *Betty* was too much in a Flutter of Spirits to think on the Consequence of Lodging under the same Roof with two such Profligates, or to give herself Time to enquire into the Character of the Woman who presided in this decent Family; but without any further Hesitation, agreed to the Proposal, call'd up the good Lady, pitch'd upon an Apartment next her Uncle's, and sat down contented with her Change, at least for that Night.

The Colonel and *Horatio* returned to the Company, and receiv'd the Compliments of that polite Society on the young Lady's Beauty, and all of them join'd in hoping, that neither the Guardian, nor Brother would be such Recreants to the Laws of their noble Order, as to permit so fine a Woman to be pounded into Matrimony, and her Wit and Vigour chill'd with the cold Practice of Chastity; the Colonel said at once, Gad forbid he should be so wicked, as to be accessory to enclosing any of the Game, no, he was for allowing them all to range at large, and desired no Quarter from the fair Huntsman, only to be protected from the Matrimonial Poachers. Damn Matrimony, says a spruce Lawyer, I hope to see the Day, by the Influence of this worthy Society, that the universal Addition of every Woman in *England* shall be changed from
Spinster,

Spinster, to that of St—, and that a fine Lady shall be no more ashamed of being called a W——re, than of being complimented on her Shape and Mein. I hope, *Horatio*, you will not be ashamed of being Brother to two or three fine wanton kind young W——s. *Horatio* reply'd a little tartly, you carry your Impertinence a little too far Mr. Councillor; your Sister, your Wife or your Mother may be all Whores if you will for me, but I desire for the future when you mention the Word again, that you may not so much as think of my Sisters, or any Female within ten Degrees of Kindred to me. The Barrister was as hot as tinder, and Bilbo was almost the Word with every Man in the Room, and all to a Man, the declar'd Enemy of Poor *Horatio*, who could not withstand either their Threats or their Railery. He might have made his Party good against some of them, but the Influence of the Colonel, with whom he durst neither quarrel nor fight, obliged him to permit of a Compromise of the Affair; which ended in this, that *Horatio* own'd he had err'd against the Laws of their Society by supposing the Word W——re an Indignity to any Woman, and that he would leave his Sisters to their own free-will in the Disposal of every thing about them. He agreed to these hard Articles, but with a mental Reservation to preserve his Sisters if he could; for tho' he would have made no Scruple to have debauch'd the Wife or Sister of any of his Companions, yet Custom had taught him to think, a Slip of the Females of his own House, such an indelible Stain to his Honour, that he would have cut the Throat of any Man who would have made any Attempt upon his Sisters. However he was soon laugh'd out of this Notion by his graceless Uncle, who maintain'd that neither Honour or Disgrace could come by Women; and therefore he

was

was no more answerable for their Frailties in the present Case, than for their Longings in their Pregnancy; they were guided in both by their Caprice, and directed by such whimsical changeable Planets, that no Man in his Wits would risk his Diversion, much less his Honour on their Determinations: In short the Brother and Uncle fairly let the Society loose upon the unguarded *Betty*, promis'd to give them all Opportunities, and desir'd no other Conditions, than no Force or foul Play should be offer'd.

The Evening after her Settlement in her new Apartments, her Brother introduc'd Squire *Rattle* into her Company, who courted her according to the Fashion of their Club, and she was obliged out of Complaisance to her Brother to hear all his Impertinence. They were left alone, and he had the Impudence to ask the last Favour, after extorting many more than Decency would permit; but when his Insolence grew to the Height, she resent'd the Indignity with so much Spirit, that Squire *Rattle* could never be brought to a second Charge. You must know that Miss *Betty* was at least six foot high, with Limbs and Arms proportion'd to the Height, and has naturally something of the Virago in her Temper as well as her Make; and the Beau her Suitor, about four Foot four or five Inches, and as delicate a looking Creature as you can see; he had no sooner spoke his Meaning plain, and attempted to catch her in his Arms, than she gave him such a Box on the Ear as made him reel some Paces off; but she still followed him, threw his Peruke into the Fire, and lifting him clean up in her Arms placed him fairly on the Top of it, where she would have held him till he had burnt to Death, if the Maid and her Brother in the next Room, on hearing the Noise, had not come in a great Hurry to his

his Assistance. You may guess at the Figure the Squire made on being discovered in such a disagreeable Attitude. The Brother and he were both glad to make their Escape as fast as possible, for fear of some more Specimens of Miss *Betty's* Resentment. When her Passion abated, she began seriously to reflect on her Conduct in leaving her Relation's House, where she was free from such Insults, and wish'd a thousand Times that she might be once more under that good Lady's Protection. When her Uncle came Home, she complained bitterly of her Usage from her Brother and his pigmy Companion, for she was enrag'd at *Horatio*, that he did not that Instant put the Reptile to Death, so soon as she acquainted him with his Impudence; but instead of that he only laugh'd at her, protected the Creature from her own Vengeance, and hurried him out of the Room as if he approv'd of all he had done. The Uncle heard her with some Patience, and at last told her, 'Why Child, that sanctified 'Bawd you last liv'd with has quite spoil'd thee, 'and given thee such romantick Notions of Honour, Chastity, and such Stuff, there is no bearing 'of it; your Brother means you well, he would not 'have you ty'd to some old impotent Rascal for 'Life, only for the Honour of being call'd a Wife, 'how oddly does the hideous Mouthful of a Word 'sound, does it not fright thee into Fits? No Child, 'we design better Things for you, that you may 'enjoy all the Sweets of Wedlock without the 'Chain, that you shall taste of Pleasure and Liberty 'in the same luscious Bowl; yes my Girl, that is 'our Maxim, and hang dull Custom and musty 'Morals, that would impose Fetters upon free-born 'Love.' I hope, replied Miss *Betty*, bursting into Tears, that you only entertain me with this Discourse, to try my Virtue, and expose me to these In-

sults to experience my Constancy. It is impossible that the Brother of that dear chaste Woman that bore me, one oblig'd by all the Ties of Religion, Law, and Honour to protect Virtue, and instruct my Innocence, can seriously take Pains to prostitute his own Flesh and Blood. I conjure you, Sir, by your Sister's dying Agonies, by her last pious Prayers to take Care of me and my Orphan Sisters, that you'll treat me with the Language fit for Modesty to hear. Let me leave this Place, and return again to my Cousin's House, whom I have left without Cause; and because I did not, nor could not, blinded with Pride and Passion, see the Snares she would have hindered me from falling into. Hey-day! as I hope for Mercy the Girl's mad, and she'll infect me with her whining Nonsense if I have not a Care. No, Hussy, you shall not go out of this House; I'll let you know I'm your Guardian, and that you must obey me, and therefore to your Chamber, and dream of how you were begot; for if I can calculate Nativities, you may be obliged very soon to be making Experiments. I know two or three lusty young Fellows, not such puny Citis as *Squire Rattle*; no, they are Men every Inch of them, and can hold you Tug, who have sworn to beat up your Quarters one of these Days: Think of receiving them as you ought; let's have none of your pulling and hauling Whimperings. She was about to reply, but he call'd in his Man, and she was oblig'd to retire to her Apartment, full of ominous Presages of what soon happened to the Ruin of her Virtue and Reputation.

She consulted with her Maid, and told her Fears; but the Creature was already the Property of her Brother, and betrayed all her Resolutions. She attempted to get out of the House, but was soon let to understand, that she was a Prisoner, and the Landla-

Landlady her Jailor, who had as little of the Woman about her as possible. She was inconsolable on this Discovery, as by it she saw that there was a determin'd Plot upon her Honour, approved of by her Brother, who ought to have been the Guardian of it. But, it would take up too much Time, and besides, give a more serious Turn to my Narration than I incline it should bear, were I to enumerate all her Struggles to save her Virtue, and the many Schemes laid to inveigle her out of her Honesty; let it suffice that she stood out a Siege of six Months, though every Day expos'd to the Attacks of every Ruffian of their Acquaintance; but at last, by Degrees, the Company she was obliged to keep accustomed her to their Conversation, rubbed off the delicate Bloom from her Sentiments and Modesty, nurs'd up the warm Appetite by slow and insensible Degrees, 'till the Blood was fired and became too strong for the Government of Reason, unassisted by Pride and virgin Modesty. In short, she was caught at an unguarded Hour by the old Lord *****, who kept her for near fourteen Years. After him she fell to the Lot of a Commoner, whom she out-lived, and from whom she now enjoys a small Annuity, which, with the Interest of her own Money, which she preserv'd untouched, enables her to live very decently in a remote Corner of this City, where she is so much reformed from what she was, that though her Slips are publick, yet she is visited by People of Reputation and Fashion. But as I may have Occasion to mention her in her Sister's Story, I shall proceed to that, which is as follows.

The History of the Second Sister.

IF you remember, in my last I took Notice, that the two young Sisters, were on a Visit at *Kensington*, when their eldest Sister took the unguarded Step of quitting her Relation's House, and taking Shelter at her Uncle's Lodgings. When they came Home they were surprized to find so great an Alteration in the Family, and it was so late, and the Landlady gone to Bed, that they could not learn any of the Particulars of the Quarrel, or whether it was such as required them to join in the Resentment; but in the Morning the Landlady acquainted them with the true Matter of Fact, without any Exaggeration, and blamed herself that she had allowed herself to be so far transported in her Passion, as to take any Notice of what Miss *Betty* had said, condoling, in the most affectionate Manner, the Danger she run in putting herself so much into the Power of her Uncle and Guardian, who seemed to have so little Sense of Modesty in Women, that she much feared their Consideration of the Honour of their Family would not hinder them from using all Means to make her think as lightly of it as they did themselves.

The young Ladies fell immediately into the same Way of thinking, and were far from blaming the Treatment Madam had given their Russian Relations; and joined with her in bewailing the Danger to which their Sister's Virtue and Reputation were exposed, when left entirely to their Management; and resolved, for their own Parts, to continue under the Protection of this good Lady, and to join with her in Means to induce Miss *Betty* to take the same Course.

They immediately sent to all their Acquaintance

to

to find out where Miss *Betty* had taken Shelter, and were under the greatest Concern when they came to understand for certain that she lodged at her Uncle's Apartments, and were informed that the House was famed for nothing less than Modesty and Decency. They represented her Danger to all their Relations in Town, and requested them to join in persuading her to leave the infamous Retreat; but as those they applied to knew that those with whom she was, had the Authority of a Brother and a Guardian, they declined meddling in the Affair, or did it so coolly, that little could be expected from it. The young Ladies wrote several Letters to their Sister, requesting a Meeting at a Friend's House, for they would by no Means trust themselves under that Roof; but they could receive Answers to none of them, they being all intercepted by the Uncle and Brother, and their Emissaries, with whom Miss *Betty* was closely besieged; so that finding no Likelihood of succeeding in their good Intentions, they were obliged to content themselves with bare Wishes for her safe Delivery. She, on her Part, had not been two Days in the House, when she was as much alarmed, and wished as earnestly to be out of it as possible; but she was so closely watched, that all her Schemes for an Escape proved abortive, and she was in the End, as I observed in my last, moulded to their Purposes; and, when once initiated, and encouraged by the Countenance of so near Relations, she needed no Prompter to act the vicious Part assign'd her, she became every whit as abandon'd as they would have her.

It was then they left her to the Freedom of her own Will, and for the Convenience of her Undoer, the Lord *****, she took Apartments within two or three Doors of the House where her Sisters liv'd, and publicly avow'd her Prostitution to them, and
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all the Neighbourhood. Her Sisters had a real Affection for her, and visited her at first with the honest Intention of representing to her the Scandal which her Behaviour had given to all her Relations, and the modest Part of the Sex. She laugh'd at their Remonstrances, and being Mistress of a great deal of Wit, and furnish'd by her late Acquaintance with all the common Place Topicks against Virtue and Decency, she soon silenc'd their Arguments, which were only supported with artless Innocence; and at last her Conversation, which they had no Courage to withdraw themselves from, though urg'd to it by all their Friends and Acquaintance, made Vice appear less deformed than it really was, and rendered them every Day less shock'd with the same Scenes they saw acted at their Sister's Apartment. The Pomp and Grandeur in which she appeared had likewise its Effects upon their Vanity; fine Cloaths, pompous Equipage, and a constant Circle of the most expensive Amusements, in which they were often Partakers, were too strong Allurements for young Maids, under no Check from those who had the Management of their Education and Fortunes.

Miss *Hannah*, the second, at this Time had a Suitor in the honourable Way, a young Gentleman every Way her Equal, and truly deserving her Esteem. He was the only Son of a wealthy Baronet in the Neighbourhood of their Brother's Estate, and had long entertained a Passion for Miss *Hannah*, and proposed this Winter to have compleated the Match, as he found a suitable Return from the young Lady, and could have no Scruples about the Consent of her Relations. This Gentleman, whom I shall call *Eugenio*, was constant in his Visits to his Mistress, and could not be kept in Ignorance of the scandalous Behaviour of their eldest Sister. However, he was too polite to throw any Reflections upon the one
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for the Folly of the other, but join'd with her in every friendly Design to reclaim the deluded Fair. This he did till he saw his Mistress's Visits to her abandon'd Sister become too frequent, and that she spoke of her Follies with less Resentment than became a virtuous Woman, and join'd herself in several Parties of Pleasure with her Sister's Paramour, and the loose Company that frequented her Apartments; then indeed he took the Liberty to remonstrate the Danger to which she expos'd her Virtue and Reputation, and, in Terms perhaps a little too peremptory, insisted upon her quitting her Sister's Company, since she could have no Hopes of reclaiming her. Miss flew in a Passion, that he should pretend to dictate to her, and prescribe Rules for her Conduct, especially with regard to her Sister, with whom she would see and converse with in spite of all the Fellows in *England*. *Eugenio* urg'd all that could occur to a sincere Friend and passionate Lover, to persuade her, that he had taken no Liberty, but what even their mutual Acquaintance, much more the Claim which she had permitted him to form upon her Person and Affection, would justify; but the more he urg'd the more she was obstinate, and almost came to an open Rupture with him before parting, and purely to spite him went immediately to her Sister's; and though she knew he was to be there, yet went to the Play with her and her Gallant, and sat in one of the Side-Boxes, which was fill'd with nothing but some of the most abandoned Rakes, and most infamous kept Mistresses in Town, with whom, to chagreen her Lover the more, she appeared so particularly intimate, that she was not ashamed to assume their Manners and Behaviour. *Eugenio* from that Moment, quitted all Thoughts of making her his Wife; the Regard for the Honour of his Family, would not permit him to wed
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a Woman who seemed so little concerned for her Reputation, as to be even willing to anticipate the Character of a Prostitute, before she had in reality merited it. But still, his Mind had dwelt so long upon her, and he had accustomed himself so often to think of the ravishing Pleasure she was capable of communicating, that he could not resolve entirely to abandon her, but considering with himself, that her Virtue was already staggering, and that Pride, and the Habit of Modesty, its two greatest Guardians, was in a fair Way of being banished, by the Society she was now engaged in; he determined to let her pursue her present Course, and even encourage her in it, hoping that in a short Time he might enjoy all the Pleasure she could bestow, without risking his Honour in her Management. It was after he came home from the Play, that he formed this Resolution, and in order to set Matters in the Channel he wanted, he went next Morning to pay a Visit to Miss *Betty*, which was the first Time he had seen her since she left her Cousin's House. She was somewhat dashed at his first Appearance, as judging he came to take the Liberty of a design'd Brother-in-law, to lecture her upon her Conduct, and could not help being concerned, abandoned as she was, least her Behaviour should influence him to break off a Match so beneficial to her Sister, and for that Reason was determined to hear with great Patience, all he intended to say to her. But *Eugenio* had no such reforming Projects in his Head, he wished her to be no better than she was, and only hoped she would be weak enough to lend him a helping Hand towards finishing the Destruction of her Sister *Hannah*. He addressed her with the same Freedom he used to do, and enquired of her about my Lord's Health, with as much Ceremony and seeming Tenderness, as if he had been her Husband; and

and even went the Length to applaud her Courage, in laughing at dull Custom, and making herself and so worthy a Peer happy, without the mechanical Imposition of the Church. She took this at first as a Sneer, but he soon persuaded her he was in Earnest, by confessing that all his Pretensions to Matrimony with her Sister, was only Compliance to a foolish Modesty he had imbibed with his early Education, which he believed he had now got the better of : as he uttered this, my Lord entered the Room, and congratulated him on his Change, as did Miss *Betty*. But added she, how do you think my Sister *Hannab* will relish this ? I'm afraid she is determined to lose her Name the old-fashion Way, and will not give a lesser Lease than for Life. As for that, replied *Eugenio*, you and my Lord must endeavour to bring her to Reason, to which you are obliged by more Ties than one ; for let me tell you, you have been instrumental in spoiling her for a Wife, and therefore ought at least to help to make her something else, to compensate the Pains I have taken on that Account. Miss *Betty* reddened at the Expression, as believing still that, he meant only to expose her own Conduct, or at least affront her, and was about to make some passionate Reply, when the Uncle entered, and my Lord cried out to him, Egad Colonel, we have got a new Profelyte ; *Eugenio* here has laid aside his virtuous Matrimonial Airs, and has been applying to Miss *Betty* for her Interest, in converting that little proud Minx *Hannab* to the Faith ; but I fancy by her Looks, she takes the Proposal a little amiss, let us join interest with *Eugenio*, and persuade her to it : With all my Heart, returned the Colonel, I have a better Opinion of the young Gentleman than ever I had, and if I have any Influence with my Wards, they shall be his at his own Terms. Miss *Betty* now felt all the Pride of her

Sex return upon her, one Moment she raged at the Colonel, and call'd my Lord and *Eugenio* all the hard Names she could think of, for supposing her capable of acting such a Part to her Sister; no, says she to my Lord, tho' by the Help of that old Villain, who ought to have protected my Innocence, I have lost all Pretensions to the Modesty of my Sex, and am become a Blot to my Family, yet I have so much Sense left me as to resent an Indignity offer'd to my Sister, and to screen her from *Eugenio's* Attempts, if he has any inconsistent with her Honour, which I can scarce persuade myself he is so base as to entertain; I flatter myself, that he has only taken this Method, to shew me the horrid Deformity of my own Conduct, and how much I am in Danger of involving my innocent Sister in the same Gulph of Infamy. At this Instant, Miss *Hannah* came in, and a total Silence ensued, as none knew but *Eugenio* how to pursue the Discourse before her. She saw them all in a kind of Confusion, and was little better herself on seeing *Eugenio* there, whom she did not expect in Company she thought he so much contemned. He at last asked her in a frank Manner, how she liked the Play last Night, telling her at the same Time, he was glad to see her so well pleased with the Company she had with her; she told him, she was always pleased with the Company she chose for herself, and wondered that he should this Morning join in Company he rail'd at so much last Night. I was then, replied *Eugenio*, a supercilious unfashionable Coxcomb, and said what I'm heartily sorry for, but since that, I have made shift to gather my scattered Senses, and am come here on Purpose to ask your Sister's Pardon for all I have said against her, and to tell you, that I think you cannot keep Company more agreeable to me, than those that frequent this House. In short,
 Madam,

Madam, I'm determined to be above the little dull Punctilios that has hitherto laid Restraint upon our mutual Liberty, and am willing, if you permit me to remain your humble Servant, for the future, to make no impertinent Remarks upon your future Conduct, but join in every thing that can fill up an unmixed Circle of unconfined Delight. Most heroically resolved my Hero, replied the Colonel, and my Ward shall sign the Articles. Neither of the Ladies could yet tell what to make of *Eugenio*, they were desirous to suppose the whole a Banter, and unwilling to break with a Man of his Figure, and therefore were glad to fall in with the Colonel's Humour, and turn the whole into Raillery; they continued in Chat for most of the Morning, and they all went to the *Mall*, it being a fine Day, and a great deal of Company. *Hannab* was much surprized, that *Eugenio* joined them so publickly, and especially that he permitted her to go along with them. As she was walking along with them, she whispered him, that she was afraid she should have a Lecture about this Walk, the first Time they were alone; by no means, replied *Eugenio*, I now know you, and can trust to your Prudence, and as long as I am satisfied of that, I don't value a Rush what the vain World may think of you or me; as long as we are conscious of our own Innocence, a Fig for what the Envious, the Malicious, Old, and Ugly say of us. This was delivered in so serious an Air, attended by a tender Squeeze of the Hand, and a significant Glance of the Eye, that tho' it contradicted the whole Tenor of *Eugenio*'s Behaviour for Years past, yet as it fell in with her new-born Inclination, to the Company and Diversion her Sister kept, she believed him sincere, assumed an Air of Content in her Countenance, and treated him with greater Marks of Tenderness, than she had hitherto vouchsafed him. This

was *Eugenio's* first Step to keep her in the Company she was in, and to account for his permitting it without seeming to alter his Sentiments towards her, or giving her any Hint that he had any Designs contrary to those he had so long professed. Miss *Hannah* having had his Permission, went now constantly to her Sister's, and lived more there than at her own Apartments, and answered all the Objections of her wise Relations, by her having *Eugenio's* Countenance, who himself made one of the rakish Society as often as he could, without endangering his Health or Reputation. Miss *Hannah* grew every Day less rigid in her Behaviour, and *Eugenio* more familiar in his Addresses, and never spoke of the happy Day, a Theme which formerly engrossed much of his Conversation; but she was too much taken with the continued Round of Riot and Diversion, with which she was deeply entertained, to make any Reflection on the Alteration of his Conduct, and heard him with the rest of my Lord's Companions, rail against Matrimony with as much Freedom as the best of them, without supposing him in earnest, or believing it to be any Thing else than a fashionable kind of Raillery, in which she was in no Measure concerned.

In about a Month or two after this Change of *Eugenio's* Conduct, my Lord and his Madam, Miss *Betty*, went to pass some Time at a Country Seat of his, in *Essex*, where Miss *Hannah* and *Eugenio* were invited to partake of the Diversions of the Season, in the Country. Here as they were less incumbered with Company, they enjoyed more Hours to themselves, and *Eugenio* had prepared her so well for every Attempt he could make, that he thought it Time to make a grand Attack; and my Lord and her Sister were so far from interrupting his Designs, that if they did not forward them directly, yet they took no Measures to prevent what any one with

with half an Eye must have foreseen to be the inevitable Consequence of their unguarded Familiarities with one another.

The whole Company had been one Evening out very late, listening to a small Concert of Music, which my Lord had prepared upon the Canal in the Garden. The Evening was calm, and remarkably serene, the Moon shone bright, and the Groves and Canals appear'd to great Advantage; the Music resounding with soft Melody, from the Neighbouring Echo, lulled the Mind into a kind of rapturous Insensibility, and hushed every Passion that might disturb the calm Repose. This *Eugenio* thought a critical Minute, to steal upon the unguarded Affections of his unthinking Mistress. The Company were strolling about within Sound of the Music, each as his Fancy led him, and *Eugenio* singled out *Hannah*, and after a Turn or two, entered a close Arbour, far enough from the rest of the Company. She sat down to listen attentively to the Music, while she reclined her Head on his Arm, and permitted him now and then to steal a balmy Kiss. *Philomel* tuned his little Pipe, and joined in Concert with the Musicians, and altogether formed such a delicious Harmony, that charmed every Sense of the thoughtless Fair. She sunk almost in an Extacy into *Eugenio's* Arms, who was not so intent upon what he heard, as what he felt, and seized the lucky Minute, and was possessed of all her Treasure, before the Nymph was waked from her musical Trance, which was succeeded by one still more sensibly ravishing. When the first Tumult was over, she gently chid the Swain for taking such an Advantage; but he produced so many strong and repeated Arguments to appease her, that he made his Peace effectually, and from that Night enjoyed all Liberties, without once thinking of Matrimony, and kept her in a very genteel Man-

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ner 'till his Death ; and besides her own Fortune, gave very handsomely to the Children of the Union, some of whom appear now in genteel Life.

The History of the Third Sisters.

MISS Sally, the youngest of the three Sisters, might be near Fifteen when her second Sister was seduced, and would have met with the same Fate, notwithstanding her Youth, from the goodly Society into which both her Sisters were willing enough to introduce her, if a certain Melancholy in her Temper, and a weakly Habit of Body had not suspended her Ruin some time longer. However, it had some Effect upon her Mind ; for the gay Manner in which her Sisters lived, and the gay Equipage in which they appeared, took off a great deal of the Horror which a young Creature should always conceive at every remote Appearance of Vice, and made her think that there was little more than universal Custom wanting to establish their Conduct in as virtuous a Light as the most rigid : but the natural Gravity of her Temper hindered her from plunging immediately into that delusive Scheme of Happiness, and the Gentlewoman with whom she continued to live, after her second Sister had gone to live publicly at *Eugenio's* House, kept her for some time within decent Bounds ; but when that Lady saw that nothing she could urge was sufficient to hinder her from now and then visiting her Sisters, and appearing with them in public as often as her Health would permit, she wrote to an Aunt of hers by her Father's side, who lived in *Yorkshire*, and acquainted her with the Danger the only remaining innocent Branch of the Family was in of sharing the same Infamy with her two infatuated Sisters. The Aunt, who was truly a pious old Woman, took a Journey

Journey to *London* on purpose, and carried down Miss *Sally* with her, in spite of all her Brother or Guardian could say to the contrary.

In a few Months Miss *Sally* recovered her Health, and shook off much of that melancholy in her Temper, which had only been the Effect of her Indisposition, and appeared a gay, young, blooming Beauty. Her melancholy Cast, while in Town, had given her a Taste for Reading, and she was pretty well acquainted with every Branch of the *belles Lettres*, which, joined to a solid Judgment, with ready Wit, gave a very agreeable Turn to her Conversation, and rendered her in a little Time the Toast of the whole Country. As she observed nothing but Decency in her Aunt's Family, her Behaviour was strictly modest, without any Stiffness, and her Carriage engagingly affable. It cannot be supposed that a young Lady thus qualified, of a good Family, and three thousand Pounds in her Pocket, could be long without honourable Addressees: she had many Suitors of all Classes, but none who bid fairer for the Prize of her Person and Affection than young *Lothario*, a young Gentleman bred at the University, had made the Tour of *Europe*, and really improved in his Travels, and who had just returned to take Possession of an Estate in that Neighbourhood, left him by an Uncle, a distant Relation of the Aunt's Husband. This Title, Relation, introduced him to the Family, and his genteel Behaviour, so different from many of the meer Fox-hunters who had hitherto angled for *Sally's* Heart, gave him an Interest with the young Lady in a shorter Time than he himself expected.

He saw her, and his Heart acknowledged her as the Divinity of the greatest Power in those Parts, and as such he made her the Object of his Devotions. The young Gentleman, when he made her the Declaration

claration of his Affection, was not perfectly acquainted with the State of his own Mind; he saw Miss *Sally* was truly amiable, he admired her Beauty, acknowledged her Wit and Judgment, and found himself most pleased when in her Company: this little fluttering Warmth, which the Idea of a fine Woman kindled about his easy inflammable Heart, he explained into Love, and as such made an Offering to the beautiful Maid. She, on her Part, saw, or fancied, in him all the Charms she could wish in Man, believed him sincere, and was too little acquainted with the World to conceal the tender Sentiments with any Degree of Art.

Lothario saw he had made an Impression, and pursued his Conquest with all the cunning Arts of Love and Gallantry, and easily found an Increase of the soft Flame with which he had warm'd the enamour'd *Sally's* Breast. He even felt in himself all the Raptures of unfeigned Love, and saw no Happiness but he might expect in the Arms of his lovely Mistress. He proposed the Match to the Aunt, who approved of it, and gave the Lovers Countenance in all the innocent Freedoms common to Persons on the Crisis of so close an Union; nothing but the Forms were wanting on both Sides, which could not be concluded without the Consent of the Colonel, the Lady's Guardian, and to obtain which *Lothario* proposed setting out in a few Days for *London*, and then return to wed and consummate; but warm youthful Blood, stimulated by so many innocent Endearments as daily passed between the loving Pair, put it into the Youth's Head to invert the Order of Things, and consummate first, and so defer the Marriage 'till afterwards; which proved to be too long an afterwards to poor *Sally*, who never lived to see the Ceremony performed.

In short, by the Means of a few Pieces properly applied to the Fist of her Maid, he gained Admittance to her Bed chamber when all the Family were in Bed, and the Lady dreaming of nothing so little as the Approach of an Enemy; he soothed her first, and protested he had no bad Design, and for a long Time did not so much as drop a bawdy Hint; but before he parted he found Means to do something which implied every Thing that old Women long for, and young ones blush at.

Sally found the guilty Joy so sweet, she could not be long angry with her Swain, for anticipating a few Weeks of their mutual Bliss. He prolonged his Departure as long as he could, that he might revel the longer in the stolen Delights, which were now freely granted; but at length, whether his Appetite began to pall, or that he could no longer with any Decency delay setting out for *London*, he took Leave of his Mistress, and went post for that Capital, from whence he promised to return on the Wings of Love, which you know are always supposed to fly very swift, to establish his Claim for ever to the Person of his fond Mistress.

A Week or two passed before any News arrived from *Lothario*, and then only a short Billet, containing some melancholy Doubts about his being able to obtain the old Colonel's Consent to the Match, and that worded in such an indifferent cold Stile, that poor Sally thought it breathed the Air of *Greenland*, and could be written only with an Iicle plucked from some of the eternal icy Mountains of the frozen Ocean: it breathed none of those warm Breezes of balmy Love, which filled every Period of his Conversation before he left *Yorkshire*, or those rapturous Transports, which gave Life to the most trifling Expressions of fond Desire; but all was calm and serene, his Words flowing in the same easy luke-

warm Strain he would have indited a Letter to his Steward.

She shewed the indifferent Scrawl to her Aunt, who saw at once the Air of *London* had given a new Turn to her intended Kinsman, and that it was very improbable she should ever see him in those Parts, on the Subject of a Match with her Niece. She railed at the old Rake the Colonel, and her two elder Nieces, whose Conduct she apprehended had given *Lotbario* a Handle to break off the Match. However, she comforted Miss *Sally*, and advised her to make herself easy about him, and to shew so much Spirit on the Occasion as to despise the fickle Wretch. *Sally*, in the first Transports of her Rage, was as much inclinable as she could desire to follow her Advice; but when a Night or two's pondering on the Matter, gave that Time to subside, alas! she found herself unable to forget her charming Adorer, the Graces of his Person, the bewitching Melody of his soothing Tongue danced in her Imagination, and painted her Loss as the greatest Misfortune; but this was not all; she, perhaps, by the Help of Pride and Philosophy, might have got the better of her doating Fondness for the dear Deceiver; but their stolen Raptures had produced a Pledge a little lower than her Bosom, which she could not so easily get rid of, and threatened her Reputation with very hateful Consequences. In short, the poor Girl found herself, by some odd Marks which the Women only know, that she was actually some Weeks gone with Child: This made her inconsolable, especially as she had not a living Soul whom she could entrust with her Secret, or advise with on the dismal Occasion; for even the Maid, who had been instrumental in betraying her, had left her a Day or two after *Lotbario* went for *London*, not without leaving her Ground to suspect that she had gone for the same Place

Place to make up Part of *Lothario's* Equipage. As to her Aunt, she knew her such a violent Enemy to every Slip of the Flesh, that she had no Prospect of any Sympathy from her, but rather expected, the Moment she discovered her Case, to be turned out of Doors with every Mark of Disgrace, her violent Temper could suggest. What must she do in this dreadful Dilemma? All that Woman could do she did, to give her faithless Swain an Idea of her Danger, and to prevail on him to return and splice up her broken Reputation; but the obdurate Rogue was deaf to all the Expostulations, Sighs, Groans, and Wailings she could cram into above a dozen of Letters she wrote him in the Space of a Month, to all which he vouchsafed only once or twice a Line in return, as cold, or rather more chilling than the first.

Miss's Complexion began to fade, her Stomach grew qualmish, a bluish Circle settled under her now sunk Eyes, and her Shape grew a little plumper than ordinary, tho' all the rest of her Person was much emaciated; all which gave the old Aunt some ugly Surmizes, and induced her to ask some queer Questions, which alarmed the Niece very much, least this knowing old Woman should discover more than she inclined to reveal at present; therefore she determined at once to remove herself out of the Reach of her inquisitive Impertinence, and set out privately in the Stage for *London*, hoping that her Presence might effect what her Letters had not Influence to bring about with her strayed Lover.

She arrived in Town without any cross Accident, and took up her Lodgings in a Place remote from every Body whom she formerly knew, and in a Day or two after, being recovered from the Fatigues of her Journey, went to call for *Lothario* at his Lodgings, who was prodigiously surprized when he saw her, little expecting she would have had the Courage

to have travelled so far to put in her Claim to this charming Person, which he was just upon the Point of disposing of to a Citizen's Daughter of but mean Qualifications either of Mind or Person, but recommended to his Affection by the Force of twenty thousand Pounds, which the Father was willing to give for the Sake of being allied to a more noble Family than what he could boast of himself. However, *Lothario* received his old Acquaintance with as much Warmth as he could feign, and wav'd as much as he could, at the first Interview, coming to any Particulars about their Marriage; that Subject he found Means to adjourn by a Kiss, and the Repetition of those Joys which *Sally* had been foolishly lavish of, and at last parted for that Time, promising to see her next Day at her own Lodgings: But that Day came without seeing or hearing from the Swain, and two or three more added to the Number of *Sally's* unhappy Hours; at last she went to enquire for him, but found, to her inexpressible Sorrow, that he was married the Day before, and gone to consummate the Nuptials at his Father-in-law's Country-Seat, not many Miles out of Town. I shall not mention the Cursing, Railings, and Complaining of the unfortunate Fair, when she heard of the Apostacy and total Loss of her faithless Lover. She said and did every Thing Women mad with Rage and Disappointment are commonly supposed to do; but as nothing that is violent is lasting, her Rage subsided into calm Grief, which she uttered in private to herself for several Weeks, having Nobody to whom she could unbosom her Sorrows; for as to her Sisters, she yet despised their Manner of Life, and if she had not, she had treated them in her Days of innocent Retirement in the Country with so much Contempt, and given herself such rigorous Airs of Virtue, she knew they would but exult at her Misfortunes, and she

she knew her Brother and Uncle had too mean Notions of Honour, to be any Ways instrumental in revenging the Insult offered her by the false-hearted *Lothario*.

She was in a very disconsolate State, every Day expecting her Shame to become inevitably public, when looking out of the Window of her Apartment she saw *Alice*, her former Maid, who, as I have already observed, was accessary to her Undoing, pass by; she sent the Maid of the House after her, to acquaint her that a Lady would speak to her: *Alice* came back to her, and pretended to be very glad to see her Mistress. They soon fell upon the Subject of *Lothario*, against whom *Alice* rail'd with great Inveteracy, for she was likewise acquainted with his Marriage, calling him all the hard Names she could think of, but in her Rage happened to drop some Words, that let *Sally* know as much as that *Alice* had suffered by his Treachery, which fired her Jealousy against the poor Waiting-woman. What says she, and was it to follow my Inconstant you pretended such urgent Business to see your Aunt at *London* when you left me? you have been accessary in seducing him from me, and perhaps if you had not suffered him to be familiar with you, he had still been constant; but it's owing to such Strumpets as you that virtuous Women are so often ill used by the Men. At the Word Strumpet, *Alice* was fired with Indignation, and could no longer observe that Distance in her Behaviour, which was her Place, but with a malicious Smile retorted, Ma'm, I am no more a Strumpet than your virtuous Ladyship. Mer-ry come up, Strumpet! as if none but you Gentle-folks had a right to go to Bed with a Man forsooth; tho' you was as free of something to Mr. *Lothario* as I was, you must give yourself Airs of Virtue, and all that; and I, poor I, must be called all the naugh-
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ty Words you can think of, only for following your own Example; if you had been, Miss, more reserved, perhaps you might have had him still, but he had enough of you, and he's now married a little country Cit, merely because she had Money, and the Wit to keep her Maidenhead till the Work was sure. *Sally* was provoked to the highest Degree at the Insolence of her quondam Maid, and gave her a sound Box on the Ear to stop the Rapidity of her Clack, which *Alice* returned with great Spirit, and a fair Battle ensued, to the great Effusion of Hair, Pinners, Coifs, and Handkerchiefs, and might have been of worse Consequence to the enraged Combatants, if some of the People of the House had not run up at the Noise, and put an End to the dreadful Fray. *Alice*, who was by much the weakest Vessel, had got the worst of the Blows, and to be revenged of her proud Mistress, opened the whole Scene to the Spectators, to the great Mortification of *Sally*, who, shocked with the ridiculous Figure she made in the Narration, sunk upon the Bed in a Swoon.

This Accident moved the Compassion of the Landlady, who had appeared to keep the Peace of her House, and induced her to be very anxious about her Lodger's Recovery. When she had brought her to herself, she made *Alice* quit the Room, and endeavoured to comfort the young Lady, as much as possible, telling her that she heartily sympathized with her, but that she need not be so much ashamed of it, for it had been the Case of many an honest Woman, and, to tell the Truth, had been just her own. Here she told her an old *Canterbury* Story, bearing Date about fifty Years ago, when she did something she ought not to have done with a certain great Squire; but, concluded she, I made the Rogue pay for it, I sued him on Promise of Marriage, and recovered as much Damages as has kept me very decently

tently ever since, and enabled me to bear with the Crosses of three very bad Husbands, and to bury eight or nine Children; and if you take my Advice you'll sue your Rogue of an Undoer, and I warrant you we shall swinge him, and make some of the Citizen's Bags pay for it; I'll send for my Cousin *Nichas*, the Lawyer, in the *Temple*; but first you shall take a Sup of my Bottle to comfort your Heart, indeed you shall: With this she started up, brought the Bottle, and it had a wonderful Effect. A Reconciliation was effected between the Mistress and *Alice*, who undertook to be an Evidence of the Promise of Marriage. The Lawyer came, took his Instructions, and executed them so well, that in about nine Months he brought her a Verdict for 5000 *l.* which *Lothario's* Father-in-law paid as the first Moiety of his Daughter's Portion.

Sally was by this Time delivered of a fine Boy, and she had picked an Acquaintance during the Tryal with a young Lawyer, whom she permitted to enter so often and so deeply into her Case, that she condescended to live with him without the Ceremony, and spent upon him the Interest of her Money as long as he lived. After his Death she took up with a young Parson, who had but a small Living, and stood in Need of *Sally's* Help instead of a Plurality, which he had not Interest enough to procure. He would have wheedled her to have given him a Perpetuity of her Benefice, but she did not care to take the Church for better for worse, and thought it the most prudent Method to oblige the Son of *Levi* to constant Residence, by keeping him in a State of Dependence on her Bounty. He happened to outlive her, and was so much in her good Graces at the Time of her Death, that she left him every Thing she had; for all the Fruits of her Folly had gone before her. He preached her Funeral Sermon, where he conceal'd
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her Failings, and exaggerated her Virtues as much as possible, and now lives very fashionably on what he got by her.

I must confess the Story of these three Ladies exhibits but a very indifferent Idea of the Sex in general, with Regard to their Inclinations to Vice, notwithstanding their affected Pretensions to Honour and Virtue. In order therefore to take off some of the Asperities of this Censure, it is but just that I should say whatever can be said on their Behalf. For this Purpose I shall give you the Story of a Lady, who was undone by a Stratagem, form'd and executed by a villainous Debauchee. It is contained in a Letter, which I stole out of the Pocket of a Rake, and which he had just received from a Brother Libertine. Here it is.

The History of Belinda, debauch'd by Captain B——.

To JACK RANGER.

Dear Jack,

AT the Club, on *Wednesday* last, your old Acquaintance Captain B—— appeared, who had been absent for several Nights ; as he has a certain lively Pertness in his Conversation we were all glad to see, and curious to know, what had deprived us of his Company. My Lord *Courtwell* first asked him the Question, which honest *Dick* was not very unwilling to answer. Why, says the Captain, Gentlemen, you are all my Friends, and amongst such there never ought to be any Secrets : I must tell you I like your good Company, as much as any Man in *England*, but I hope you will not be offended, tho' I own to you I have been in Company these few Days past I liked much better. That could be nothing

thing else than a Wench, Captain, returned the Peer; some new Face, a green Maidenhead, no doubt; come, confess; have not I guessed right? Sure nothing else could keep you from your Friends and a Bottle. Why, my noble Peer, you have just hit the Mark; it was a kind willing Wench, but no Maidenhead, no new Face, but an old, a very old Acquaintance, but one whose Pitcher I had been at the Cracking of; and yet, I assure you, I was as much delighted, nay more at this last Rencounter, than I was when I first plucked the opening Bud, and unty'd her virgin Zone. That's pretty odd, returned *Jack Sly*, that a Man of your Taste, Captain, should speak so lusciously of an old Affair, whom I have heard bid as good a Price for a Maidenhead as any Man in *England*, and pretend to be as soon cloy'd; but there must be some Mystery in the Matter, it must be the Manner of your second Interview that has something new in it, or else the Remembrance of some Circumstance of the first Part of the Scene, which could give a Relish to the same Dish at a second Course. Come, Captain, explain yourself, and let us into the Secret how a Man may so far impose upon his Judgment, as to feast upon broken Fragments, the mere Offal of a former Banquet.

Truly, Gentlemen, if you are in the Humour of list'ning to a plain *Yorkshire* Intrigue, I don't care if I relate the whole Affair to you, provided Captain *Raketwell* promises not to draw any of his satyrical Remarks, or Parson-like draw Use, Application, and Inference from the Text. I promised to lend him my Attention, without uttering one Word to his Prejudice; and *Dick* proceeded to his Narration, as near as I can remember, in Words to the following Purport.

You must know then, Gentlemen, that about two Years ago, I went down in the Stage to *St. Albans*,

there happened to be none in the Coach but myself, and a young Lady, who is to be the Heroine of my Narration, whom I shall beg Leave to call by the Name of *Belinda*, and her Maid. She was dress'd in a Pearl-colour'd Riding-habit, with a Cap and Feather, which gave such an agreeable Air to her Face, naturally a good one, that at first Sight, I found my Heart go pit-a-pat, and a violent Inclination sprung up in an Instant to be better acquainted with my pretty Traveller.

We soon entered into Conversation, and I found her a *Yorkshire* young Lady, just returning from her Education to the Country, in Company with a Relation of her's who was to meet her at *St. Alban's*. Her Face, her Wit and Humour appeared to me so agreeable, that I wished from my Soul her Journey with me had been longer; for tho' I judg'd by her Complexion, that she might not prove impregnable, if properly attack'd, yet I plainly foresaw that her Wit and the Prejudices of an honest Education, would hold out a longer Siege, than between *London* and *St. Albans*, since she was not a Person to be taken by Surprise or Storm, but the slow and regular Laws of Love-war.

However, I resolv'd not to lose the small Time I was likely to enjoy in her Company, but said all the pretty Things my dull Fancy could suggest, as proper to give her a good Opinion of my Understanding; for as to my Person, I happened to be dress'd in the negligent genteel, and had no Manner of Doubt, but that would speak sufficiently for itself, and I was not out of my Conjectures, for *Belinda* examined me from Head to Foot, and I could read in her Countenance, a Smile of Approbation as to the outward visible Man; and before we got to our Inn, I had gained so much upon her Graces, that she obligingly acknowledged, that she wished she might have

have the Pleasure of such good Comyany, during the Rest of her Journey; I returned the Compliment, and was just going to be so gallant, as to offer to give her my Company as far as *York*, when an old fashioned weather-beaten Hag of an Aunt of hers, who had been waiting for her, coming to the Inn, came gaping into the Room, and spoiled my Project, for I could see Caution and Mistrust in the old Bel-dam's Countenance, and therefore thought it quite improper to proceed with my Offer, since I could not expect to succeed, while my Fair-one must be under the Direction of such an *Argus*, I e'en took my Leave handsomely, tho' I would have given a Limb to have had a Run at *Belinda*. I did my Business at *St. Alban's* in an Hour or two, and to allay the Fire raised in my Blood, by being immured so long, and so near so much Youth and Beauty, I was obliged before I took Coach again, to be a little familiar with the Bar-maid of the Inn. The Physic had some Effect, and abated the most violent of the feverish Symptoms, but had not Strength enough to put *Belinda* out of my Head. I thought of her, dreamed of her, and could speak of nothing else but my *Yorkshire* Mistress, for several Months after; at last I went down to pass the Season at *Scarborough*, resolving to make an Excursion from thence, in quest of my Pearl-coloured Huntress.

I staid there some Weeks, in Expectation that she would make her Appearance amongst the Rest of the Gentry of that County, who frequent that Place, but I waited in vain, and my Chagrine was so great, that it sowered all other Enjoyments. The *York* Races came on, and as I had learned from her, that her Father's Seat was not far from that City, I took that Jaunt in full Expectation of meeting her, tho' I had no Relish for that Kind of Diversion. Fortune was at last favourable to my Wishes, for the last Day

of the Races, I saw my Nymph on the Course, in a very genteel Equipage belonging to her Father; I made up to the Coach with all the Eagerness of a Bridegroom, and made my Compliments in the genteelst Terms I could devise. My Fair-one knew me at first Sight, and made me a very obliging Answer, and told her Papa that she had been a Fellow Traveller with that Gentleman, from *London* to *St. Alban's*, that he treated her with great Respect and Civility; the Squire made me a Bow, and thanked me on his Daughter's Account, but had not the good Manners to invite me to his House, which lay about two Miles from the Course. I own I expected that Compliment from one or other of them, and was very much in the Dumps, that I was so much disappointed; and to add to my Chagrine, I was interrupted of any further Conversation, by the starting of the Horses, for the second Heat, and could not for my Life come up with them, for the Rest of the Day: I kept Sight of the Coach as it left the Field, and saw it put up at a private House, which I since learnt was that Aunt's I had seen at *St. Albans*, and had now no other Hopes of seeing my Charmer, unless Fate should put it in her Head to come to the Assembly that Evening. I dressed myself as gaily as my travelling Wardrobe would permit, and had the Happiness to see, converse and dance with her, for none came with her but a Daughter of that old Piece of Furniture, I described before, who was too young to make any Observations to my Prejudice.

Belinda behaved with great Frankness, and owned a Pleasure in having that Opportunity of my Company; and excused herself that she could not invite me to her Father's House, since he was a Man peculiar in his Temper, and had an irreconcilable Hatred to every Thing, in the most distant Degree, relating to the Military, to whom he could not prevail

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on himself, tho' otherwise a well-bred Man, to be commonly civil; and that it would be as much as incurring his Displeasure in the highest Manner, if she acknowledged that I had danced, or spoke with her; for, added she, I had a Lecture longer than the Course, for having said but a civil Thing of you, when you made me your Compliments on the Field. All Men, Captain, have their particular Foibles, and it is not the Duty of Children, to be too severe on those of their Parents, since we are ignorant of the Motive of those Things that seem odd to us, and at all Events owe an unreserved Obedience to their Will. To this obliging Declaration of my fair Mistress, I replied that I was heartily sorry, that any Thing in my Circumstances should give her Father any Prepossession against me, since her amiable Conversation in that little Journey from *London* to *St. Albans*, had made such a deep Impression in my Mind, that ever since I had not been able to relish any Thing, but what help'd to rivet her dear Idea in my Soul; but that if bearing his Majesty's Commission in the Service of my Country was the only Obstacle to my Happiness, I should make no Hesitation to sacrifice that and every Thing else, that stood in the Way of my Hopes; but Madam, added I, may I flatter myself that this Declaration is not disagreeable to you, and that you will not join in augmenting the unreasonable Prepossession of your Father. To which the lovely Charmer replied with a Blush, which set all the combustible Matter about me in a Blaze, that her Conduct should always be correspondent to the Duty she owed the best of Fathers, whose Experience was better able to direct her, in so important a Point, than her own Inclinations. Tho' this Answer was not so explicit, as a Man of my sanguine Disposition hoped for, yet the Place would admit of no closer Parley, and I was obliged

obliged to be satisfied with the Progress I had made, which I judged was more than she expressed, from the little Confusion I saw her in, for the remaining Part of the Evening, and the bewitching Tremor I felt her in, as often as I touch'd her Hand in the Dance, and the soft stolen Glances, I perceived she shot at me with her Eyes, as often as mine were not fixed on her's.

The Assembly broke up, and I was obliged to part with her, without the Pleasure of seeing her Home, or a farewell Kiss; however, a tender Squeeze of the Hand, returned by a tender Cast in her Eyes, sent me Home pretty well satisfied that I had some Friends within the Garrison, who might be of some Service, if Fortune would give me an Opportunity of lying down in Form before the Place.

She left *York* early next Morning, and I returned to *Scarborough*, there to contrive how I should prosecute my Suit; my Brain, which happens at all Times to be very barren of Plots, was remarkably so at this Time, and a Week had passed in the most restless Anxiety before I could think of any Thing, that could so much as bring me to a second Interview, when I chanced to sup one Evening with a Clergyman of that County, who among other Things in Conversation, asked me if I knew ever a Gentleman qualified for a Tutor to a Youth of some Distinction: I carelessly asked who the Youth was, and found all my Spirits in a flutter, when the Parson told me it was for the Son of such a Gentleman, my Mistress's Father. After a little Pause, I told him I knew a young Student, lately come from the University, who I doubted not but to be sufficiently qualified, and that it would be laying me under an Obligation if he would recommend him, as he was a distant Relation of mine. The good-natured Parson, without any Scruple, told me the Father had writ to him,

him, to provide one as soon as possible, and that he was glad he had it in his Power to oblige me, by introducing my Relation, to a Family, where he would be used in a very gentleman-like Manner. As, Sir, added he, your Friend is now at *London*, and as I shall be at *Oxford*, for which Place I set out to-morrow, when he comes down I shall give you a Letter, to give him when he arrives here, which will be sufficient to introduce him to his Patron. Overjoyed that my Plot succeeded so well, I called for Pen and Ink, and the Priest wrote a very handsome Letter in Behalf of *Jonathan Teachwell*, M. A. I put the Passport in my Pocket, and put about the Glass with great Spirit, hoping out of this to work something for the Interest of the Court of Love, tho' hitherto I had no distinct Notion of the Plan I intended to follow.

Before we parted we had got pretty mellow, so that my Love-Plot slept soundly for that Night, and a great Part of the next Day, but the Fumes of the Debauch being evaporated, I called a Council of War in my Pericranium, to consider of what Use the Parson's Letter could be to my Affairs. I really had a Relation of that Name, who was fitly qualified for a Tutor, whose Circumstances would make the Place acceptable; who at first View I mentioned to the Priest, having a confused Notion in my Head, that he might help to carry on an Intrigue, as well as teach *Greek* and *Latin*; but on second Thoughts I considered the Character of the Man, that he was one of your queer honourable Fellows, that would not do what dull Rogues call a bad Thing, tho' to gain an immortal Maidenhead; and that perhaps from his mistaken Notions of Honour, would think himself under an indispensable Necessity to divulge my Intentions, to preserve the Chastity of his Patron's House: Therefore he was not for my Purpose. My
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next Design was to find out some less scrupulous Pedant, who would personate my Relation, teach the Son *Greek* and *Latin*, and the Daughter the Language of Nature, pure unfettered Love; but I had some jealous Qualms, lest such a Rogue might cater for himself, take up the first Fruits, and leave me but the Gleaning of his Harvest. This determined me at last, to turn Pedagogue myself, and *Jove*-like undergo, at least, one Transformation, for the Sake of my dear *Belinda*.

This Project, the oftener I considered it, the better I liked, and could find no visible Objection to it, unless the Parson should take it into his Head to visit the Family, before I had brought Matters to bear, and so discover the cloven Foot; but as in all great Projects, something must be left to chance, that Part I trusted in the Hands of Madam Fortune. I own I had some Qualms about the bad Use I was going to make of the Trust the good Priest reposed in me, but as you know some have no Conscience, I boldly prepared for my Undertaking. I ordered my Servants to remain at *Scarborough*, and set out alone, dressed as much like a young Student as I could devise, and on entering the Gentleman's Avenue, set my Phiz in as grave and learned a Position as possible.

It was towards Evening when I arrived, and I was soon introduced to the Squire, who had not the least Notion that he had ever seen my Face in his Life. I delivered my Letters of Credence, and was made heartily welcome, and after swilling down near half a Gallon of *Yorkshire* Ale, with Toast and Nutmeg, and making a Breach in the Walls of a cold Venison Pasty, my Charge, an unlick'd Whelp of twelve or thirteen Years of Age, was delivered over to my Custody, with a large Ferula, as the Symbol of Livery and Scio, and the Ensigns of the sovereign

reign Power, with which I was invested. The great Baboon trembled every Limb of him, and was as much afraid to lay his Paw upon me, as if I had been a Hedge-hog, and look'd and gap'd, as frighted out of his Wits. I was willing to relieve the Oaf out of his Pannic, and told young Master that he was to look upon me as his Friend and Companion, and not as his Tyrant, and that whatever Power his Father was pleased to invest me with, I should never use it but with Reluctancy, and when absolutely compelled to it; and in token that I did not intend to use harsh Means, but when all others failed, I now committed the Ferula to the Fire. The young Cub seeing that dreadful Instrument in the devouring Element, grinned a Smile, and ventured to shake Hands with me. In about an Hour after, Supper was brought in, and with it my charming *Belinda* appeared; and took the Head of the Table, for she had no Mother living. Her Father introduced me to her, as one recommended by Dr. R—— his very good Friend; I had the Pleasure of a Salute, the first I ever had, and it set me all over in such an Ecstasy, that it quite altered the OEconomy of my pedagogue Countenance; however, as I was desired to say Grace, I contracted my Features into a devout Ogle, and pronounced the Benediction very piously. I saw my Charmer eye me very closely, during the whole Time of Supper, and now and then I thought I saw her Bosom heave quicker than ordinary, and her Colour come and go, which I construed to her finding some Resemblance in Sir Domine's Phyz, to the Features of your humble Servant in *propria Persona*. When the Bottle and Glasses appeared, and she had drank to the Church and King, and another to my Success in my new Charge, she vanished, and left the Squire and me to empty the Remainder.

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When she was gone, I could do no less than compliment my Patron, on the Accomplishments of so fine a young Lady, which I found he took very well, and gave him an Opportunity to tell me, that she had a mighty Inclination to learn *French* and *Italian*, and wished that if I understood those Languages, that I would take the Trouble to teach her, and that he would on that Account make an Addition to my Allowance; my Heart bounced with Joy, at the Mention of the Word, and I would not have wanted the Smattering I have of *French* and *Italian*, for the most Christian King's Dominions. I undertook to give her all the Assistance I could, and had much to do to confine my Extacy within just Bounds, and from the Observation of the wary Parent. He seem'd pleased, and promised to deliver that Part of my Charge next Day.

Not to detain you long on trifling Particulars, know once for all, that I entered upon my Office, and was prouder of my then Charge than when I led a hundred brave Fellows up to the Trenches at *Fond-enoy*, and would not change my present Employment, for that of first Minister of State.

But why, Gentlemen, should I detain you with a Recital of the Pleasures I then fancied to myself; you all know what Joy you feel when in the Presence of a beloved Mistress, the ravishing Pleasure that results from a thousand little harmless Incidents, to which the plodding Part of Mankind are mere Strangers, and look upon as meer Trifles, and consequently cannot judge how happy I was, to be daily in Conversation with my fair Charmer, and gaining every Hour upon her Esteem: But that Pleasure had its Alloy; I appeared to her in the mean Occupation of a mercenary Tutor, and my Style and Address were necessarily correspondent to that Disguise, and tho' I believed she had an uncommon Opinion of my Parts
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and Erudition, yet that did not suffice me, I wanted to give her an Idea of my Parts as a Lover; my Abilities as a Man, was what I wanted her to take Notice of; but she, poor Girl, had no more Thoughts of my Sex, than she had of the Pictures in the Hangings, and saw this fine Person of mine, of which I am so fond, with wonderful Indifference, tho' I took all the Pains in the World to set it off to the best Advantage, as far as I could, consistent with the Propriety of my assumed Character; but hang it, there is something so formal in a plain Frock and bob Wig, with the sanctified Turn I was always obliged to give my Phiz, that I fancy I appeared quite another Man, than what I did when dressed in a red Coat and Feather; nothing it seems of the Captain appeared about me, I began actually to think that I had really turned Pedant, and that the Devil out of Spite, had truly metamorphosed me into a Book-worm. For tho' I sighed and ogled with the same Breath and Eyes I did in the Stage-Coach, and when alone with my fair Pupil, said, as I thought, a great many brilliant Things, yet they all passed with no more Notice, than if I had repeated so many Texts of Scripture to a Sett of London Rakes, and raised no more Idea of the Captain, than if such a Person had not been in *Rerum Natura*. What had I to do in this Pinch? I had spent a Week or ten Days in the House, without the smallest Prospect of reaping any Thing for all my Labour; I had not even had the Pleasure of a Kiss but twice, and that by Way of Forfeit at Questions and Commands. I had kept Lent all this while, which you know my Friends, was an intolerable Mortification to a Man of my Complexion, to be tied up for a whole Fort-night, with all my Senses and Appetites keen, and my Blood warm, from every Morfel of dear delicious Woman, was what Flesh and Blood could not

bear. I resolved to make a bold Push, and know
 my Fate at once; to this Purpose, I brought about
 a Discourse, when *Belinda* and I were alone, about
 the Military, and had the Pleasure to hear her lament
 her Father's Aversion to Gentlemen of that Profes-
 sion, since she had observed, by what little Know-
 ledge she had of some of them, that they were not
 such dangerous Creatures, as his Prepossessions against
 them had represented them; and among others
 whom she knew of that Class, was pleased to men-
 tion your humble Servant, with particular Marks of
 Esteem. She had no sooner mentioned my Name,
 with such kind Acknowledgements of my Civility to
 her, in the little Journey in the Stage-coach, and my
 Complaisance at the *York* Races, than my Colour
 went and came, like a Girl on the first Declaration of
 Love, and my Heart leaped to my Mouth with Joy,
 to hear that I was not only not forgot, but remem-
 bered with uncommon Esteem. I even fancied my
 charming Mistress sighed when she mentioned my
 Name; and that a lovely Blush o'erspread her Coun-
 tenance, in token that the bare Idea gave a warm
 Turn to her Blood. I thought this a fair Opportunity
 to push a little further, and told her, that it was to
 that Gentleman's Recommendation to Doctor R—,
 that I owed the Pleasure of my Settlement in that
 Family; this Declaration added a fresh Glow of Joy
 to her lovely Face, and I had the satisfaction to hear
 her continue the Praises of Captain B——— for al-
 most Half an Hour together, and dwell upon the
 Gaiety of his Humour, and the Agreeableness of his
 Person, with all the Fluency of female Rhetoric,
 and with a Kind of Warmth of Expression, as con-
 vinced me that the Captain in his proper Person,
 would meet with a very proper Reception; with
 that Thought I gazed her full in the Face, laid aside
 as much of my sanctified Physiognomy as possible,
 and

and assumed every Air and Feature peculiar to the Captain; but still she was so dull, as not to see thro' the Disguise, there is such an infinite Difference between a gay fluttering Spark of the Blade, and a dull plodding Pedant, it was impossible the two Ideas could coincide in one Mind, and therefore I was about to declare myself; and by Way of Introduction, had told her that I had the Honour to be related to the Captain, and was thought by every Body to be very like him, so much, that Change of Dress has passed us for each other upon our most intimate Acquaintance; this drew her Attention to my Face, which she was surveying with visible Marks of Surprise, when the Cub her Brother entered the Room, and put an End to our Conversation; for the Moment he had popped his unlucky Phiz into the Door, she whispered not a Word of the Captain before *Jack*, or any Body else, and so made a quick Transition, from that entertaining Subject, to a Question about *Pastor fido*, which we had been Reading.

I observed all that Day at Dinner, and at Supper, her Eyes were constantly employed in surveying me, and now and then saw her Bosom heave, and her Blushes warm her Countenance, when by chance her Eyes have met mine; we had no Opportunity of being alone for the Remainder of that Day, nor till the following Afternoon, when I waited upon her to discharge the Duties of my Place, I found her pensive, and a Confusion in her Looks and Words which alarmed me; she attempted to enter upon the Lesson of the Day, but I found she had no Mind to learn *Italian* that Afternoon, her Mind was in Search of some other Kind of Knowledge, than meer Words; at last, throwing aside the Book, she told me she was not in an Humour at present to pore upon Books, that she found herself out of Order, and would go take a Walk in the Garden, in hopes the Air would
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do her good. I proffered my Service to accompany her, which she accepted without Hesitation; we took two or three Turns round the Walks, which are very neat, discoursing of many and incoherent Subjects; at last we fell again upon the Captain, a Topic I found she handled with greater Composure than any other; she pretended to be weary, and entered into an Arbour covered with Woodbines and Jessamines, which was separated from the View of the House, by a thick Grove of Trees, we both sat down, and she continued to ask me some Questions about B—— and at last told me, that she now observed a great Resemblance between me and that Gentleman; your Air, added she, your Features, and methinks the very Tone of your Voice, puts me in Mind of the Captain, and I am surprized I did not observe it before. I hope, Madam, replied I, that Resemblance will not deprive me of any Share of your Esteem, and that you have not imbibed so much of your Father's Prejudice against the Gentlemen of the Military, as to quarrel with their Likeness in another Profession; by no Means, returned the lovely Maid, I assure you, Doctor, I have no such Aversion to the Sword as my Papa has, for I think those Men who have the Courage to protect us, have at least a Claim to our Good-will; and I found Captain B—— a Gentleman every way so polite, that I rather esteem you the more, that you are related to, and have some Resemblance of his Person. My Heart at these Words beat the Grenadier's March, and I thought I could never find her in a better Disposition to hear a full Discovery; therefore forming my Face into the most amorous Look I could assume, and falling upon one Knee, I begged her to pardon an Impostion, which Love had obliged me to put upon her for some Time; and added, permit me, Madam, to lay aside the borrowed Name

of Dr. T —, your Brother's Tutor, and to receive my Doom in my own proper Person, that of Captain B —: See, Madam, to what Shifts the irresistible Force of your Charms has reduced the most amorous of Mankind, and gues from thence the Agonies I must feel, if your Goodness does not pardon my bold Presumption, and give me some Hopes, that Time may render my further Services acceptable: my studied Compliment was almost exhausted, and I was afraid the Nymph would have permitted me to grow to the Ground, before she vouchsafed to raise me or my Hopes; for her Surprise was so great, that she stood motionless with her Eyes rivetted to my Face, without being capable for some Moments, to utter a Syllable. At last, however, to my great Joy and Relief, she opened her charming Lips, and without assuming a Frown or any coquettish Airs, desired me to rise from that Posture, and hoped I would forgive her any Indecency, the Ignorance of my real Character had led her to, in her Behaviour towards me, since I came into the Family. You have heard me, Sir, express my Sentiments pretty freely of you, when I thought you many Miles distant from me, and from thence you have no doubt made some Conjectures, of what perhaps I would conceal; but as I believe you a Man of Honour, and that your Designs are consistent with that Character, I shall not repay the Trouble you have been at, on my Account, by Dissimulation, but own to you if you can find a Way to reconcile my Duty to the Inclination of my Heart, your Pain on my Account shall be small and of short Duration.

Ravished with the transporting Sound, and generous Confession, I snatch'd the lovely Charmer to my Bosom, and imprinted my Acknowledgements of the mighty Favour, in a thousand glowing Kisses on her balmy Lips; she returned the fond Embrace with equal

equal and unfeigned Ardour, and our mutual Extacy was so great we both sunk backward on the Banks of the Arbour, and lay dissolv'd in amorous Bliss, mingling Souls at each Embrace : The critical Minute was come, Honour, Shame and Virtue nodded on the Watch, had left the precious Treasure unguarded ; I seized the luxurious Moment, and bathed untrouled in luscious Delight ; the yielding Nymph lay for some Moments entranced in convulsive Pleasure, and died away with exquisite Transport. But the wanton Moment pass'd, and the heated Blood returned to its wonted Measures, you may guess the Storm that followed ; Sighs, Tears and mournful Complaining, with the direful Sounds of Ruin, Shame and Dishonour, were hollowed in my Ears, and gave an Allay to my pass'd Joy, but they were so sublime, that without this little Ruffle, mortal Faculties could not have supported the Extacy.

However I permitted the Nymph to spend the first Moments of her Passion without Interruption, and to murmur out the first Agonies of Reflection before I attempted to answer one Word, and then pressed the lovely Railer to my panting Bosom, and melted her to fresh Extacy, repeated the pleasing thrilling Pain, and by that and the Help of a few Oaths, intermixed with broken Accents of Honour, Virtue, and Marriage, restored her Soul to its wonted Calm, and obliged her to confess she had experienced Joys, worth all the Risque she run.

We had now been retired into this dear delicious Arbour for near two Hours, and it was Time to think of returning to the House, for fear of giving Suspicion to the Family ; but first we settled Measures for our future Correspondence, and continuing those warm Joys, that were now become essential to our mutual Happiness. The kind, the soft, the lovely yielding *Belinda*, promised to admit me every Night to

to her Chamber, after the Family were gone to rest, both our Apartments being on the same Floor, and was that Night as good as her Word; I stole to my Charmer in the Dark, and revelled every Night for near a Month, in rapturous and uncloying Bliss. But mark how transitory all human Felicity is, in about three or four Weeks after my first Happiness with the lovely Wanton, the honest Squire, her Father, returned from *York City*, and told us at Dinner, that he had seen Dr. R——, the worthy Clergyman who recommended me, and that he purposed to dine with them as next *Sunday*, on his Return from *Thirsk*, where he had gone that Day. On mention of his Name, I felt a Shock more terrible than Thunder, and I saw my lovely Charmer grow as pale as Ashes, for she knew as well as I, that one Visit of that Gentleman would unravel the whole Mystery of our Intrigue, and expose me to the Resentment of both the Father and the abused Doctor, who no doubt would resent the Affront, as an unpardonable Indignity to the sacred Cloth. We were both uneasy till Dinner was over, that we might get together to consult upon Means to avert the impending Storm, that threatened both our Peace, our Love, and Reputation. At last the old Gentleman was pleased to go out to look after his Farming, and left his disconsolate Daughter and me alone.

I'm not good, Gentlemen, at describing a tragic Scene; you may guess, as our Situation was very critical, that there was Abundance of Wailing, Wringing of Hands, and soft and tender melancholy Complainings on both Sides. But it was at last resolved in a Council of Love, where all the wanton Deities assisted, that I should next Day pretend some little Business some Miles off, and that I should march off the Premises, till the Doctor had paid his Visit, and then return to my Vocation of Loving and Teaching;

ing; we employed the Remainder of the Time between that and our parting, in laying up a sufficient Stock of Love Provisions, to serve both of us for the ensuing Lent, which Necessity and not Religion obliged us to keep; and next Day at Breakfast, I acquainted my Patron that a Gentleman from *London*, with whom I had some Business, was arrived at *York*, and had desired my Company; I begged his Permission to be absent till *Sunday*, when I would, if nothing extraordinary happened, certainly return, in order to have the Pleasure of seeing Dr. B——, to thank him for the Happiness his Recommendation had procured me. The good Squire made no Scruple to believe me, and offered me his Servant and two of his best Horses; but I excused myself that Compliment, and after Breakfast took a mournful Farewel of my dear *Belinda*, and set out on foot for *York*, from whence I took Post-horse for *London*, making all the Dispatch possible, for fear of the d—d Doctor, whose Presence would have terrified me more than a thousand *Frenchmen*, or a whole Army of *Pandours* and *Croats*.

When I got to this dear Place of Pleasure and Liberty, I began to reflect what a ridiculous Figure I made in my late Expedition, and what a Risque I had run of being very severely used, had I been discovered in that Dishabille. A decent Drubbing, or being run thro' the Body by a clumsy country Squire, who would have made no Scruple of taking the Advantage of my wearing no Sword, were the least of the Dangers I saw I had escaped; for it's more than probable, had the *Yorkshire* Man found me, maroding in his Quarters, he would have found Means to have clapt me into that worst of Pounds, Matrimony, and furnished me, whether I would or not, with a Superintendant for my Knap sack. I blessed God most devoutly that I had escaped the mighty Snare, and

in

in Gratitude for my signal Deliverance, I promised solemnly never more to throw myself into the Way of a *Yorksire* Temptation, and to forget as soon as possible the kind believing *Belinda*, who fancied that so soon as the Doctor had decamped to one of his Pluralities, her enamoured Swain would return again; but I begged her Pardon and fairly shipt myself off for my Command in *Flanders*, where I did Penance for my country Sins, in starving Camps and dirty Ditches, and never heard of my old Charmer, till about ten Days ago I chanced to be passing thro' a Street near *Bloomsbury*, and recollected that I had an old Agent that lived thereabouts, a good obliging Sort of Woman, who was my Purveyor of Maiden-heads. I stepped into Mother *N———m's*, who received me very obligingly, and told me in her old Phrase, that she was glad I was come, for she had such a Piece of Goods in the House as would make my Mouth water to look at her. She's young, handsome, beautiful as an Angel, as witty as a Poet on the third Night of his Play, and sings like a Syren; ah, you young Rogue, if you come down handsomely you shall have her. The old Beldam's Description fired me, tho' I knew she would have said as much, for one newly taken out of the *Lock*; yet I was in full Spirits, and promised her any Price if I liked the Goods, and so was conducted to the Presence of the so much commended Nymph.

At first Sight I was charmed with her modest Air and delicate Shape, which was what first caught my Eye; but how was I surprized, when on looking in her Face, I discovered my dear *Yorksire* Mistress *Belinda*. On my Entrance she gazed as if she had seen a Vision, but when my Voice confirmed my Identity, she shrieked out and sunk dead into my Arms; I was never so much shocked in all my Life-time; her Fit lasted so long, notwithstanding all possible

Means used to recover her, that I began to despair of her Recovery, which gave my Conscience some ugly Twinges; for I concluded, I think with some Reason, that I had been the Cause of her present Misery, and for some Minutes I fancied myself a very arrant Rascal, and thought hanging too good for me: But at last the lovely Mourner opened her Eyes, and faintly murmured, ah, Captain, you have undone me; but since I have you once more in my Arms I forgive you, if you can pity the Wretchedness you have brought upon me. I comforted her with a Kiss, and desired Mother N——m to leave the Room to ourselves; she obeyed, and I soon pacified my afflicted Fair, and restored her Spirits by a Hair of the Dog that bit her. She began to be pure and hearty, and I to think less severely of my worthy self than I had done some Minutes before. She told me all that happened to her since I left her, the Particulars of which I wave, as my Narrative is already swelled to the Bulk of a modern Romance, and shall only observe to you, what perhaps you may guess, that a young Witness sprung up to unravel the Mystery of our Intrigue, that her Father and Friends abandoned her, and that at last she was decoyed into the Service of my Female Broker. I was scarce satiated with the Possession of this lovely Girl, when the Doctor so unseasonably obliged me to decamp, and she told me her Tale with such moving Accents, that my former Flame rekindled, and gave me fresh Pleasure, that I spent eight Days with her, before I could think of leaving her. I took her out of the Hands she was in, and placed her in decent Lodgings, where I intend to keep her as long as she proves true to me, which I really believe will be as long as I live.

Here, dear Jack, Captain B—— ended his Account of this Intrigue, on which according to Articles,

cles, I am not to make any Remarks myself, but I believe a great many useful Suggestions may occur to you, on reading the Pains your Friend took to make a virtuous Woman truly wretched. He was successful in this, and for ought I know, before his Vigour is spent, may supply half a Dozen Instances more, that no Time nor Expence is thought too much that is spent in that Kind of Mischief; and that the chief Pleasure these Men take in Intrigues, is in the Thought that they have conquered stubborn Virtue, and made Innocence miserable. How much like a Fiend is such a Disposition! but I must not moralize. I am,

Dear Jack,

Your most obedient humble Servant,

George Rakewell.

Thus you see what various Stratagems I am forced to invent, to accomplish my Purposes on those who are too obstinate to be allured by the common Temptations, with which I seduce the more pliable of your Sex. However, I must acknowledge there is One among you, whose Name I dare not mention, for fear some of you, smit with the Amiability of her Character, should fall off to her Party, and so lessen the Number of my fair Subjects, whose Eyes I would so fill with the Objects of Vanity and Self-conceit, that they should never discern the Beauties of Female Excellence. But the Lady I am speaking of is not to be blinded in this Manner; her Virtue keeps so strict a Watch, that I could never catch her in an unguarded Hour; in vain have I attack'd her with the Adulations of my most eloquent Emis-saries; the Pleasures of the World are of so small Esteem in her Account, that they make not the least Impression on her Mind, but pass before her Eyes like Shadows that have no real Existence; her chiefest
Pleasure

Pleasure is to do all the Good she can, to relieve the Poor, to help the Distressed, to assist the Necessitous, to search out Objects for the Exercise of her Charity, and daily to multiply her Acts of Benevolence, within the Circle of her Acquaintance. Her Pride and Ambition is to be more useful and serviceable than others, and to exert her Abilities for the Good of all who stand in need of Assistance. This is the hateful Character she bears, and raises my Spleen whenever I think of her. Methinks I would give half my Kingdom to be reveng'd of her; but hitherto all my Attempts have been fruitless, for I find she is under the particular Guardianship of some of the angelic Order, of whose Strength and Power I have had but too fatal Experience; and I find it as impossible for me to wreak my Malice upon her, as it was for our Emperor, *Satan* himself, to hurt the Virgin *Mary* when under the Protection of *Gabriel*. In vain have I endeavour'd to blast her good Name, because Nobody will believe, that one who extends her Goodness and Benevolence to all about her, can be guilty of any Errors, and hardly subject to human Frailties. Thus all my Arrows of Malice are blunted, and rebound against my own Head, without doing the least Execution upon the Object at which I threw them.

How am I stung to the Quick when I see her retiring to her Closet, and there paying her Devotions to the Author of her Being in the most pious and humble Strains, and beseeching the Almighty not only for the Continuance of his Goodness to herself, but for the whole Race of Mankind, but especially for those who stand in most need of his Assistance; and entreating an Enlargement of her own Abilities, that she may be yet more extensively useful than she has hitherto been, in promoting the Honour of God and the Welfare of Mankind.

Mankind. Is not this sufficiently provoking to a Spirit of my Malignity, to whom nothing can be a greater Torment, than to see Virtue and Religion practis'd with such unfeign'd Sincerity? To honour God is to dishonour me, and to act in Conformity to his Laws, is to destroy and evacuate my Authority, which I take so much Pains to establish in the World.

Then, as to her Person, she but too exactly answers the Description, which your blind Poet *Milton* gives of *Eve*, before she was seduc'd from Innocence by the Intrigues of our great Emperor *Satan*; for thus he says,

*When I approach
Her Loveliness, so absolute she seems,
And in herself complete, so well to know
Her own; that what she wills to do or say,
Seems wisest, virtuousest, discreetest, best:
All higher Knowledge in her Presence falls
Degraded; Wisdom in Discourse with her
Loses discountenanc'd, and like Folly shews:
Authority and Reason on her wait
As one intended first, not after made
Occasionally; and (to consummate all)
Greatness of Mind, and Nobleness, their Seat
Build in her loveliest, and create an Awe
About her, as a Guard angelic plac'd.*

This is the Character of this Heroine, who sets me and all our infernal Powers at Defiance, baffles my most wily Stratagems, tramples under Feet all my Gins and Snares, however artfully laid to entrap her; and should any one tell her, that all the diabolical Spirits of Hell had join'd in a Conspiracy against her, she would hear the News with the utmost Composure, conscious of her own Innocence,
and

and assured of the Protection of Heaven. In vain do I wrack and torture my Wits to find some new Way to plague her. Should I give her one of my own Retinue for a Husband, he might indeed give her a good deal of Trouble, and put her virtuous Resolutions to the Proof; but I have found by Experience, upon such Trials, that I oftner lose a Subject than gain one; for 'tis much greater Odds that he becomes a Profelyte to her Persuasion, than that she will be perverted to his. Should I tempt her with Riches, Honours and high Titles, those Baits which the Ambitious seldom fail to catch at, she is so infatuated with the Examples of the Son of my Grand Adversary, his Disciples, and the true Professors of his Doctrines, that she despises these Things as mere tinsel Gewgaws; being fully persuaded, that there are Glories far more transcendent reserved for her in another Life; nay, should I offer her a Crown, on the Condition of her becoming my Votary, she would scornfully reject it as a Toy of no Value, when set in Competition with that Crown invisible which her Faith assures her she shall enjoy in Heaven.

As to her Chastity, as I hate the Thing, and will never blanch the Possessor of it with Encomiums of my own, therefore what I have to say to this Part of her Character, I will give you in her Resemblance, that is, the Lady in the Masque of COMUS. The Lady having lost the Company of her Two Brothers, and wandering about the Skirts of a Wood, is met by COMUS, a Magician; under Pretence of taking her to her Brothers, he leads her to the inner Part of the Wood, where he kept his nightly Revels. In the mean Time, Night coming on the Brothers are in the utmost Trouble and Anxiety, on missing their Sister, and thus we find them reasoning together on the unhappy Occasion.

Enter

Enter the two Brothers.

Eld. Bro. Unmuffle, ye fair Stars; and thou fair
Moon,
That wont'st to love the Traveller's Benizon,
Stoop thy pale Visage thro' an Amber Cloud,
And disinherit *Chaos* that reigns here
In double Night of Darkness, and of Shades:
Or if your Influence be quite damm'd up
With black usurping Mists, some gentle Taper,
Tho' a Rush Candle from the wicker Hole
Of some Clay Habitation, visit us
With thy long levell'd Rule of streaming Light
And thou shalt be our Star of *Arcady*,
Of *Tyrian* Cynosure.

Y. Bro. Or if our Eyes
Be barr'd that Happiness, might we but hear
The fold Flocks penn'd in their watled Cotes,
Or Sound of pastoral Reed with eaten Stops,
Or Whistle from the Lodge or Village Clock.
Count the Night Watches to his feathery Dames
'Twould be some Solace yet, some little Chearing,
In this close Dungeon of innumerable Boughs.
But O that hapless Virgin, our lost Sister!
Where may she wander now, whither betake her
From the chill Dew, amongst rude Burs and Thistles?
Perhaps some cold Bank is her Boulster now,
Or 'gainst the rugged Bark of some broad Elm
Leans her unpillow'd Head, fraught with sad Tears.
What if in wild Amazement, and Affright,
Or, while we speak, within the direful Grasp
Of savage Hunger, or of savage Heat;

E. Br. Peace, Brother; be not over-exquisite
To cast the Fashion of uncertain Evils;
For, grant they be so, while they rest unknown,
What need a Man forestal his Dose of Grief,

And run to meet what he would most avoid?
 Or if they be but false Alarms of Fear,
 How bitter is such self-delusion?
 I do not think my Sister so to seek,
 Or so unprincipled in Virtue's Book,
 And the sweet Peace that Goodness bosoms ever,
 As that the single Want of Light and Noise
 (Not being in Danger, as I trust she is not)
 Cou'd stir the constant Meed of her calm Thoughts,
 And put them into misbecoming Plight.
 Virtue could see to do what Virtue would
 By her own radiant Light, tho' Sun and Moon
 Were in the dark Sea sunk: And Wisdom's Self
 Oft seeks to sweet retired Solitude;
 Where, with her best Nurse, Contemplation,
 She plumes her Feathers, and lets grow her Wings,
 That in the various Bustle of Resort
 Were all too ruffled, and sometimes impair'd.
 He that has Light within his own clear Breast,
 May sit i'th' Center, and enjoy bright Day;
 But he, that hides a dark Soul, and foul Thoughts,
 Benighted walks under the mid-day Sun;
 Himself is his own Dungeon.

Y. Br. 'Tis most true,
 That musing Meditation most affects
 The pensive Secrecy of desert Cell,
 Far from the chearful Haunt of Men and Herds,
 And sits as safe as in a Senate House:
 For who would rob a Hermit of his Weeds,
 His few Books, or his Beads, or Maple-dish,
 Or do his grey Hairs any Violence?
 But Beauty, like the fair *Hesperian* Tree,
 Laden with blooming Gold, had need the Guard
 Of Dragon Watch with unenchanted Eye;
 To save her Blossoms and defend her Fruit
 From the rash Hand of bold Incontinence;
 You may as well spread out the unsumm'd Heaps
 Of Miser's Treasure by an Outlaw's Den,

And

And tell me it is safe, as bid me hope
 Danger will wink on Opportunity,
 And let a single helpless Maiden pass
 Uninjur'd in this wild surrounding Waste,
 Of Night or Loneliness, it reck's me not;
 I fear the dread Events that dog them both,
 Lest some ill-greeting Touch attempt the Person
 Of our own unowned Sister.

E. Br. I do not, Brother,
 Infer, as if I thought my Sister's State
 Secure, without all Doubt or Controversy;
 Yet where an equal Poise of Doubt and Fear
 Does arbitrate th' Event, my Nature is
 That I incline to hope rather than fear;
 And gladly banish squint Suspicion.
 My Sister is not so defenceless left
 As you imagine; she has a hidden Strength,
 Which you remember not.

R. Br. What hidden Strength,
 Unless the Strength of Heaven, if you mean that?

E. Br. I mean that too; but yet a hidden Strength,
 Which, if Heaven gave it, may be term'd her own:
 'Tis Chastity, my Brother, Chastity.
 She that has that, is clad in complete Steel;
 And like a quiver'd Nymph with Arrows keen
 May trace huge Forests, and unharbour'd Heaths,
 Infamous Hills, and sandy perilous Wilds;
 Where, thro' the sacred Rays of Chastity,
 No Savage fierce, Banditti, or Mountaineer
 Will dare to soil her Virgin Purity:
 Yea, there, where every Desolation dwells
 By Grotts and Caverns shagg'd with horrid Shades,
 She may pass on with unblench'd Majesty,
 Be it not done in Pride, or in Presumption.
 Some say no evil Thing that walks by Night,
 In Fog, or Fire, by Lake, or moorish Fen,
 Blue meagre Hag, or stubborn unlaid Ghost,

That breaks his magic Chains at *Corfeu* Time,
 No Goblin, or Iwart Fairy of the Mine,
 Hath hurtful Power o'er true Virginity.
 Do ye believe me yet, or shall I call
 Antiquity from the old Schools of *Greece*,
 To testify the Arms of Chastity?
 Hence had the Huntress *Diana* her dread Bow,
 Fair Silver-shafted Queen, for ever chaste,
 Wherewith she ram'd the brinded Lioness,
 And spotted Mountain Pard, but set at nought
 The frivolous Bolt of *Cupid*; Gods and Men
 Fear'd her stern Frown, and she was Queen o'th'
 Woods.

What was that snaky-headed *Gorgon* Shield
 That wise *Minerva* wore, unconquer'd Virgin,
 Wherewith she freez'd her Foes to congeal'd Stone,
 But rigid Looks of chaste Austerity,
 And noble Grace, that dash'd brute Violence
 With sudden Adoration, and blank Awe?
 So dear to Heaven is Saintly Chastity,
 That when a Soul is found sincerely so,
 A thousand livery'd Angles lacquey her,
 Driving far off each Thing of Sin and Guilt,
 And in clear Dream, and solemn Vision,
 Tell her of Things that no gross Ear can hear;
 'Till oft Converse with heavenly Habitants
 Begin to cast a Beam on th' outward Shape,
 The unpolluted Temple of the Mind,
 And turn it by Degrees to the Soul's Essence,
 'Till all be made immortal: But when Lust
 By unchaste Looks, loose Gestures, and foul Talk,
 But most by lewd and lavish Act of Sin,
 Lets in Defilement to the inward Parts,
 The Soul grows clotted by Contagion,
 Imbodies, and imbrutes, 'till she quite lose
 The divine Property of her first Being
 Such are those thick and gloomy Shadows damp,
 Oft seen in Charnel Vaults, and Sepulchers,

Ling-

Lingring and sitting by a new-made Grave,
 As loth to leave the Body that it lov'd,
 And link'd itself by carnal Sensuality
 To a degenerate and degraded State.

The two Brothers afterwards found her seated in an
 enchanted Chair, in the Palace of *Comus*, who assaults
 her Chastity in the following Manner.

Com. Nay, Lady, sit; if I but wave this Wand,
 Your Nerves are all chain'd up in Alabaster,
 And you a Statue, or, as *Daphne* was,
 Root bound, that fled *Apollo*.

La. Fool, do not boast;
 Thou canst not touch the Freedom of my Mind
 With all thy Charms, altho' this corporal Rind
 Thou hast immanacled, while Heaven sees good.
 Why should you be so cruel to yourself,
 And to those dainty Limbs, which Nature lent
 For gentle Usage, and soft Delicacy?
 But you invert the Cov'nants of her Trust,
 And harshly deal, like an ill Borrower,
 With that which you receiv'd on other Terms,
 Scorning the unexempt Condition,
 By which all mortal Frailty must subsist,
 Refreshment after Toil, Ease after Pain,
 That have been tir'd all Day without Repast,
 And timely Rest have wanted,
 This will restore all soon. [*Offers her a Glass of Liquor*]

La. 'Twill not, false Traitor,
 'Twill not restore the Truth and Honesty;
 That thou hast banish'd from thy Tongue with Lies.
 Was this the Cottage, and the safe Abode
 Thou told'st me of? What grim Aspects are these,
 These owley-headed Monsters? Mercy guard me!
 Hence with thy brew'd Inchantments, foul Deceiver.

Co. O Foolishness of Men! that lend their Ears
 To those budge Doctors of the *Stoic* Fur,
 And fetch their Precepts from the *Cynic* Tub,
 Praising the lean and fallow Abstinence.

Where.

Wherefore did Nature pour her Bounties forth
 With such a full and unwithdrawing Hand,
 Covering the Earth with Odours, Fruits and Flocks,
 Thronging the Seas with Spawn innumerable,
 But all to please, and sate the curious Taste?
 And set to work Millions of spinning Worms,
 That in their green Shops weav'd the smooth hair'd
 Silk,
 To deck her Sons; and that no Corner might
 Be vacant of her Plenty, in her own Loins
 She hatch'd th' all-worship Ore, and precious Gems,
 To store her Children with? If all the World
 Should in a Pet of Temperance feed on Pulse,
 Drink the pure Stream, and nothing wear but Freeze,
 Th' all-giver would be unthank'd, would be unprais'd,
 Nor half his Riches known, and yet despis'd,
 And we should leave him as a grudging Master,
 As a penurious Niggard of his Wealth,
 And live like Nature's Bastards, not her Sons,
 Who would be quite surcharg'd with her own Weight,
 And strangled with her waste Fertility,
 Th' Earth cumber'd, and the wing'd Air darkt with
 Plumes,
 The Herds would over multitude their Lords,
 The Sea o'er fraught would swell, and th' unsought
 Demand,
 Would so emblaze the Forehead of the Deep,
 And so bestud with Stars, that they below
 Would grow inur'd to Light, and come at last
 To gaze upon the Sun with shameless Brows.
 Lift, Lady; be not coy, and be not cosen'd
 With that same vaunted Name Virginity:
 Beauty is Nature's Coin, must not be hoarded
 But must be current, and the Good thereof
 Consists in mutual and partaken Bliss,
 Unfavoury in the Enjoyment of itself;
 If you let slip Time, like a neglected Rose,
 It withers on the Stalk with languish'd Head.

Beauty

Beauty is Nature's Brag, and must be shewn
 In Courts, at Feast, and high Solemnities,
 Where most may wonder at the Workmanship.
 It is for homely Features to keep Home,
 They had their Names thence, coarse Complexions
 And Cheeks of sorry Grain will serve to ply
 The Sampler, and to seize the House-wife's Wool.
 What need a Vermill'd tinctur'd Lip for that,
 Love-darting Eyes, or Tresses like the Morn?
 There was another Meaning in these Gifts,
 Think what, and be advis'd; you are but young yet.

La. I had not thought to have unlockt my Lips
 In this unhallow'd Air, but that this Jugler
 Would think to charm my Judgment, as mine Eyes,
 Obtruding false Rules, prank'd in Reason's Garb.
 I hate when Vice can bolt her Arguments,
 And Virtue has no Tongue to check her Pride.
 Impostor, do not charge most innocent Nature,
 As if she would her Children should be riotous
 With her Abundance; She, good Catrels,
 Means her Provision only to the Good,
 That live according to her sober Laws,
 And holy Dictates of spare Temperance,
 If every just Man, that now pines with Want
 Had but a moderate and a seeming Share
 Of that, which lewdly pamper'd Luxury
 Now heaps upon some few with vast Excess,
 Nature's full Blessings would be well dispens'd,
 In unsuperfluous even Proportion,
 And she no whit encumber'd with her Store;
 And then the Giver would be better thank'd,
 His Praise due paid: For swinish Gluttony
 Ne'er looks to Heaven amidst his gorgeous Feast,
 But with besotted, base Ingratitude
 Crams, and blasphemes his Feeder. Shall I go on?
 Or have I said enough to him that dares
 Arm his prophane Tongue with contemptuous Words
 Against the Sun-clad Power of Chastity?

Fain

Fain would I something say, but to what End?
 Thou hast nor Ear, nor Soul to apprehend
 The sublime Notion; and high Mystery
 That must be utter'd to unfold the sage
 And serious Doctrine of Virginity,
 And thou art worthy that thou shouldst not know
 More Happiness than this thy present Lot.
 Enjoy your dear Wit, and gay Rhetorick,
 That hath so well been taught her dazzling Fence,
 Thou art not fit to hear thyself convinc'd;
 Yet should I try, the uncontrouled Worth
 Of this pure Cause would kindle my rapt Spirits
 To such a Flame of sacred Vehemence,
 That dumb Things would be mov'd to sympathize,
 And the brute Earth would lend her Nerves, and
 shake,

'Till all thy magic Structure rear'd so high,
 Were shatter'd into Heaps o'er thy false Head.

Co. She fables not; I feel that I do fear
 Her Words set off by some superior Power:
 And tho' not mortal, yet a cold shudding Dew
 Dips me all o'er; as when the Wrath of *Jove*
 Speaks Thunder, and the Chains of *Erebus*
 To some of *Saturn's* Crew. I must dissemble,
 And try her yet more strongly. Come, no more;
 This is mere moral Babble, and direct
 Against the Canon Laws of our Foundation.
 I must not suffer this; 'tis but the Lees
 And Settlings of a melancholy Blood;
 But this will cure all strait, one Sip of this
 Will bathe the drooping Spirits in Delight
 Beyond the Bliss of Dreams. Be wise and taste.

Here the Brothers rush in.

F I N I S.



